Phillips University Sermons

By the Younger Graduates

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By the Younger Graduates

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MANHATTAN, KANSAS

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EDITOR'S NOTE

THIS book of sermons has points of interest all its own.

The writers all are graduates of Phillips University, Enid, Okla. They all are among the younger preachers, having graduated within a dozen years prior to 1929.

The sermons were written in the knowledge of the fact that a like number of the later graduates of Bethany College, Bethany, W. Va., were writing a book of sermons at the same time.

The two books present fine examples of the ability of the younger preachers who have come from these two institutions.

Readers will take pleasure in comparing the sermons of the Phillips graduates with the sermons of the Bethany graduates, and will enjoy the high merit of both.

E. W. THORNTON.

PHILLIPS UNIVERSITY

THE founding of a Christian college, like all beginnings of important enterprises, must reckon with some stubborn factors. The location is crucial, since more than 50 per cent. of American educational institutions of higher learning draw their patronage from the territory within a radius of fifty to seventy-five miles; support will always have a local aspect and influence; the provincialism of the area it is expected to serve will be felt. The establishment of Oklahoma Christian University reckoned with those three factors when Enid, Okla., was chosen as a seat of learning for disciples of Christ.

Oklahoma, by the enabling act of Congress in 1906, was admitted to the Union with the combined Territories, Indian Territory and Oklahoma, in the fall of 1907. The Hon. Thomas W. Phillips, Sr., Congressman, with his residence at Newcastle, Pa., saw the need of a Christian college in the new commonwealth. His love for the church and our republic made him willing to help establish a Christian college, where the Bible should be a part of the curricula, in the new State. Pres. E. V. Zollars, of Texas Christian University, was authorized by Mr. Phillips to spend some time in a personal survey of suitable locations in Oklahoma. He spent about three months visiting towns, conferring with their leaders, receiving propositions and submitting them to a temporary board of trustees. There

were two Christian missionary associations at that time, one of Indian Territory, representing the eastern part of the new State, and the other the western, or old Oklahoma. Committees, appointed by each, held a joint session in Guthrie and chose Enid as the seat of the new school. The success of the institution shows the wisdom of their choice.

The business men of Enid, through the University Investment Company and the Chamber of Commerce, subscribed $85,000 in money and forty acres of land. Funds first available were put into the Main Building, Dormitory for Girls, and Fine Arts. The panic of 1907 prevented full payment of Enid's promise, and there was a delay in the completion of the proposed buildings. The university opened its doors to students, however, in September, 1907, with an enrollment of about two hundred. The opening was two months before the formal admission of Oklahoma to Statehood. President Zollars had assembled a small, but competent, Faculty; organized the departments of Bible, liberal arts, fine arts, public speaking and a high school. The churches of Oklahoma and southern Kansas began to contribute annually to the support of the university. As the school had no endowment, there were difficulties encountered in securing sufficient means at times to pay the Faculty and meet current expenses. Once the trustees and administration considered seriously closing the college doors. Members of the Faculty volunteered to solicit funds in the field, and succeeded in meeting the crisis and prevented the death of the institution.

The Phillips family in 1912 gave $50,000 toward the endowment of Phillips, bought $30,000 of university bonds, and thus began a permanent fund. Recog-

nition of such timely service was shown in the changing of the name to Phillips University.

Hard times affected the growth of the school, and unproductive lots were sold to meet current expenses. Improvements were made in the equipment of the institution by the erection of a Library and Gymnasium prior to 1916, the time of the death of President Zollars.

I. N. McCash, of Spokane University, was elected president of Phillips in 1916. The institution at that time had an enrollment, including high-school students, of 416, of which fifty-seven were in the College of the Bible. Ministerial students and members of the Faculty ministered regularly to twoscore or more churches adjacent to Enid. A constructive policy was proposed by the new administration, which included the repurchase of such property as had been sold and the enlargement of its holdings. The result was the securing of ground for a stadium, vacant lots adjacent to the campus, seventy-seven acres about the lake, and a farm of 187 acres, now belonging to the university.

The war spirit (1917) brought a unit of the S. A. T. C. to Phillips and the erection of five buildings for a barracks. Later those buildings were donated by the United States Government to Phillips and cut up into suites for students' homes while taking ministerial courses. Other structures built are College of the Bible, Armory, post-office, varsity shop, two-story building called Phillips Lunch, an additional story on the Girls' Dormitory and on Fine Arts Building. The stadium in use for the past twelve years is still in process of development. An endowment campaign was begun in 1924 and ended June 30, 1926, with the total subscription of $252,830. By it the institution was freed

from debt, all expenses of the campaign paid, and the collections increased the permanent endowment to $580,000.

Changes in the organization eliminated the high-school and all preparatory work. Phillips was standardized in 1918 by the securing of membership in the North Central Association of Colleges and Secondary Schools. It was made a member of the American Association of Colleges in 1920. Accredited standing has been given it in all the States where application has been made; namely, Oklahoma, Kansas, Nebraska, Wyoming, Montana, Washington, Oregon, California, Arizona, Texas and New York State. The State Board of Education of Oklahoma gives, without examination, all kinds of certificates to Phillips University students on the same basis of those issued to students in the State institutions. Phillips has been stabilized by its endowment and nationalized by the United States Government. All consuls in every foreign country have authority to admit foreign students to Phillips University. They are so commissioned by both Departments of Immigration and Labor. In consequence, there are in attendance foreign students from Russia, India, China, Czechoslovakia and Canada.

The organization of Phillips University is composed of the Colleges of the Bible, Education, Arts and Sciences, Fine Arts and the School of Expression, together with the Conservatory of Music. The College of the Bible has an enrollment of 176, teaching staff of seven professors, and it ministers weekly to ninety-three congregations. The total teaching staff of the university numbers thirty-nine of professorial rank. The present student body has an attendance of 961 from twenty-

four States and five foreign countries, and representing nineteen religious bodies. The total number of degrees granted in 1927-28 was 121. Of that number the College of the Bible conferred seven B.D., fifteen A.M. and thirty A.B. Five nurses received certificates and four were granted degrees; and 168 teachers' certificates were granted.

A capacity attendance has compelled the administration to limit the number of Freshmen for the last seven years. Quality work rather than quantity is emphasized. Service is the spirit dominating Phillips. Phillips University's graduates and undergraduates have gone into various walks of life, winning honors through service and making contributions to the establishment, maintenance and extension of the kingdom of God.

As this book appears, a campaign is in progress to raise funds to build an Auditorium, Science Hall and new Gymnasium, and to enlarge the Library and College of the Bible.

I. N. McCash,
President.

PHILLIPS UNIVERSITY SERMONS

I.

REMEMBER JESUS CHRIST

A SERMON FOR CHRISTIANS, BY STEPHEN J. ENGLAND.

"Suffer hardship with me, as a good soldier of Christ Jesus. No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier. And if also a man contend in the games, he is not crowned, except he have contended lawfully. The husbandman that laboreth must be the first to partake of the fruits. . . . Remember Jesus Christ, risen from the dead, of the seed of David, according to my gospel."—2 Tim. 2: 3-8.

PAUL is here talking of hardship. The first of those who read his letter knew exactly what he was talking about.

They knew from the bitter persecutions instigated by Nero, who, if the report is true, accused them in order to cover his own crime in burning imperial Rome. In the days when men were made into pitch-dipped torches to light the emperor's revels; when parents were ruthlessly slain before the agonized eyes of their children; when boys and girls were led away into hideous slavery—those were days when men knew hardship at first hand.

But those early readers of Paul knew more of hardship than this. In their souls was going on a battle more strenuous even than that which they waged by defying the emperor's legions. It was the fight to overcome sin in the life; a battle that knew no peace and no truce, and that ended only when life left the body. That was a battle worth winning. Imagine a man living in a society corrupt to the core. On every side was the temptation to theft, to idolatry, to sensuality, to every form of low living. His very family probably was opposed to Christ. The wife who should cherish his hopes was bitterly hostile to the ridiculous foolishness called Christianity. In his life went on the battle of the old against the new; sin against holiness; purity against uncleanness; idolatry and superstition against the worship of God in Christ. In his own heart the battle had to be fought. In the inner enmity of fleshly against spiritual, of the members of the body against the desires of the heart, the Christian of that day knew real hardship.

We honor the Christian who died in Nero's amphitheater for his faith in Christ; but only those could die for Christ who had first fought the inner battle to live for Him. Some one has said: "The blood of the martyrs is the seed of the church." But back of the martyr is the every-day Christian; the martyr spirit finds its source in the day-by-day victory in the battle against sin.

The early-day Christians are not alone in knowing hardship. Many to-day know the same just as well. It is true there are not many martyrs to the Christian faith in these days, but there are many who know hardship none the less. The hardship comes in many

forms. Sometimes it is social disfavor, amounting almost to ostracism, visited on those who are frank in their dislike of certain modern customs, and are therefore regarded as "poor company." It may be the judgment of queerness rendered by one's own friends because one chooses to forgive an injury cheerfully, rather than "get even." Perhaps it is that deadly hardship, unseen, grinding, productive of the keenest misery—the every-day drag of living. Such insufferable, unending monotony is sometimes the deadliest enemy any man has.

There is the very struggle for existence itself, the need for money to provide food and clothing and shelter for self and loved ones, and all about seeing many who prosper by greed or dishonesty or parasitic fawning on the rich. Or there is one who tries to be kind toward neighbors, refusing to hold a grudge, repaying harsh treatment with cheerful affection; and the best he finds in return is scoffing and laughter from those who "look out for Number One." It may be a wife, enduring the indifference or taunts of an ungodly husband. It may be only that indescribable sense of helplessness and impotence that assails one when he aspires to the best, only to find his hopes thwarted and his plans brought to naught by his own feebleness. When desire and will together are defeated by inherent weakness, that is hardship indeed.

To all such Paul's word is, "Endure." As to the enduring he has two things to say. First, he tells us in what way to endure. How shall we endure hardship? Like a soldier, says Paul. Just as a soldier on campaign does not entangle himself in the affairs of this life, so must we endure.

That is sound advice for all of us. How can we endure when everything seems dead against us? Simply by refusing to let ourselves be entangled in the things that make for hardship. If our friends make it hard for us to endure, then we must not be too intimately connected with them. If our business affairs add to our hardship, then we must put business where it belongs; that is, in the second place in our affections.

For the endurance of a soldier is, after all, that of loyalty to the general whose banner leads into battle. And in this self-forgetful loyalty there is strength to help us endure. When Napoleon returned from Elba, the people of France greeted him with joy. Flower-decked roads led him to Paris. The men of France, from grizzled veterans to ruddy-cheeked boys, flocked enthusiastically to his standard. In a month he was at the head of a great army. With him were men who had left families at home, forgotten in their love for the emperor. There, too, were lads in the first flush of young manhood, heedless of the future, so long as they might serve under the idolized leader. There was the old guard, veterans of a score of battles, the pick of the soldiery of Europe, who were presently to perish in a welter of blood at Waterloo. All were there. What to them were the hardships of the march, the scanty food, the insufficient shelter, the peril of disease and wound and death? They counted it all but trivial if they could but serve the great Napoleon.

That is the way of enduring that helps us to transcend all hardship. It is the spirit in which Paul in prison could say: "I count all things but loss for the excellency of the knowledge of Christ." It is the self-losing experience that comes when one's whole life is

bound up in the will of Christ. Then the every day is no longer prosaic; then little hardships assume their proper size; then life once more seems worth the living, and victory worth striving after.

Further, Paul says, endure like an athlete at the games. "If also a man contend in the games, he is not crowned, except he have contended lawfully." Can you picture the athlete in training for his contest? There is the running under weights, the sweating, grueling, burdensome toil of every-day practice, until it becomes most deadly dull. There is the denial of certain favorite foods and abstaining from all excesses. There must be long hours for sleep and supreme care for health and strength over a period of months. And all for what? Simply a race, or some athletic event, lasting a few minutes; and at the end a prize for the winner. The prize in Paul's day was not a purse of thousands of dollars, nor a career as champion, managed by a shrewd business man. The only prize was the laurel wreath, a spray of leaves that would fade in a few days. But men endured every hardship of training, the risk of torn muscles and broken bones, the chance of failure, all for the prize set before them.

Here, again, is the model of endurance for the Christian. How should he endure? As one who sees the prize in store and endures every hardship as part of the necessary training and contest. What matters the hardship, providing the prize may be won?

But underlying the idea of the contest is proper participation. No one may enter the race unless he gives evidence of having trained for it. Otherwise he will receive but scorn from the onlookers and win no prize. No one may enter except at the beginning of

his race-course, not half-way around. For the Christian there is but one beginning-place set—in the submission of the life to Christ and faith in Him. There is no beginning otherwise, and no prize to be won. All must obey. But in the joy of the race, and in receiving the prize, how few and how trivial seem the hardships of the days that are past!

More than this, says Paul, endure as a husbandman, or, as we say in modern English, as a farmer.

At first sight this looks like a great anti-climax. First is the soldier, then the athlete, then the farmer. Is not the athlete's lot more to be desired than that of the farmer? And does not the soldier gain more glory than either of the others? Who, after all, would care to endure like a farmer? To draw such a comparison seems the height of absurdity.

From the ordinary viewpoint, that of "getting a kick" out of living, all this is true; but, in the wisdom of God, Paul has a purpose in arranging his comparisons in this fashion. It is God who made man as he is, and God understands that there may be more genuine heroism in enduring hardship as a farmer than there is in enduring like a soldier or an athlete. It is not so hard, after all, to be brave when in sight of the beloved general. When the banners are flying and your comrades stand shoulder to shoulder with you, it is not too hard to dare even death. Or, when the crowd is shouting and you stand at the starting-mark, ready for the timer's gun, it is not so hard to be confident. Even in the midst of the race, when breath comes faint and legs seem leaden, then the thought of the prize, or the breath of a rival at your shoulder, will spur you on to the tape. Then the thunderous

applause for the winner, and the coveted ribbon, are rewards enough for the effort.

But not so the life of the husbandman. His is a solitary life. Not his the beloved general to inspire and lead. Not his the triumph before the multitude and the laurel wreath of victory. Not his to see a visible rival or a vigorous foe. His is the humdrum, solitary, lonely life that describes the lot of the most of us. Not the bugle calling to battle, but the dreary round of daily duty, calls him to his tasks. Not the desire to win the prize and the plaudits of the multitude, but the necessity to provide food for daily existence, spurs him on. All the more it takes heroism of the sternest sort to endure hardship in this fashion. Many a man who could do the deeds of a hero on the field of battle fails to endure when there is no excitement to spur him on. No, it is no anti-climax when Paul speaks thus of enduring. Christ's greatest heroes are those whose names are never known, but who, in the treadmill of every-day living, endure hardship quietly, but victoriously.

But underlying the idea of farming is the principle of sowing and reaping. Every farmer knows that simple truth. So, in enduring labor like the tiller of the soil. If he would reap a good harvest, he sows good seed. If the Christian would endure as a husbandman, let him plant good thoughts, good habits, good deeds, and his return will be as certain and as good as God's laws can make it.

A lesson much needed, but never entirely learned, is that moral advice, no matter how good in itself, will never save the world nor even the humblest sinner in it. Aristotle and his ethics made scarcely an impres-

sion on the moral life of his age. The elevated morality of the Stoics, ably propounded by Seneca and Epictetus, was of no avail to stem the onrushing tide of corruption that eventually engulfed almost all the strata of society in the Roman Empire. Even the sublime principles embodied in the Ten Commandments and the Mosaic code resulted largely in bringing the Jews of Jesus' day, who morally were by far the best people of the period, to trust in the minute observance of ceremonial worship; while, at the same time, the tremendous principles of the law were largely neglected. Yet, the fact is that the Greeks agreed to the correctness of Aristotle's ethics, just as the Romans assented to the Stoic standards, and the Jews upheld the sanctity of the Mosaic code.

How slow men are to learn this all-important lesson! Nearly any man in any community can tell you that it is wrong to steal and kill and lie and be lustful and act uncharitably. That is not the problem. The real question for each of us is this: How can I cure the lying and profane and slanderous tongue? By what power can I hold back the thieving hand or the murderer's rage? What strength will avail to quell the demon of fleshly desire? It is not a question of knowing what is right; it is not entirely a question of wanting to do what is right. Most of us want to do right and to be better. We aspire to the heights of moral and spiritual achievement. What we lack is neither knowledge of the right nor sound desires, but the power to overcome the sin that "doth so easily beset us." So long as this ever-present weakness assails, stringent penalties for moral wrong-doing will help not at all toward reformation. All the fraternal

orders in the world, with their excellent codes of right and wrong, will do no good whatever. All they can do is to show one how far he has fallen short of perfection. When the moral law says, "Thou shalt not kill," nor "steal," nor "lie," nor "commit adultery," nor "covet," man's conscience responds: "I am guilty. I have done all these things. What is there yet left to hope for?" Then despair seizes hold on him.

Even Paul's sublime admonition to endure might seem to fall under this same classification of futile things. When he urges to endurance with loyalty, like the soldier; or with severest striving, like the athlete; or with humblest self-effacement, like the husbandman—one may well reply: "This is good advice. But I need power to help me to be loyal, self-sacrificing, humble and industrious. I desire to endure thus. But how can I?"

Just here is where Christianity is vitally different from every other religion under the sun. It not only provides the perfect moral code, it also provides the power by which man can attain to the perfection of the code. It is not simply a standard of right and wrong, it is the new life in the heart which is renewed by the God of all life. The source of the power, as Paul here phrases it, is, "Remember Jesus Christ."

It is not so long ago that the cry "Back to Jesus!" was raised by certain scholars who thought thus to escape the need, so distasteful to them, of recognizing Jesus as Saviour. It may not be pleasant for these critics to acknowledge the fact; but it is none the less true that Paul antedated them by many centuries. Not that he held their views, but when he was describing the spiritual power that will enable man to live right-

eously before God, he said: "Back to Jesus. Remember Jesus Christ."

Just how shall we remember Jesus Christ? As our example, says one. Jesus left us an example that we should do as He did.

That is an excellent thing to remember, for Jesus also suffered hardships and endured them all. Peter had the same idea; as he tells us, "Christ also suffered for us, leaving us an example, that we should follow his steps." Do we have to endure the taunts of the ungodly, sneers at our poverty, rejection by friends, ill treatment by the unfeeling, betrayal by those near to us? Jesus endured all these things and many more. He was poorer in this world's goods than are any of us. He was despised by His friends, rejected by His countrymen, ridiculed by the "best people" of His day, despised by the religious leaders. Even if we should have to suffer death for our faith, He could provide us an example in forgiving enemies and dying at peace with God.

But if all we learn from Jesus is how a good man endures hardship, we shall not receive much help in our enduring. We may even say that, for a stern disregard of misfortune, the ancient Stoic, philosophically unmoved by any disaster, furnishes us an example not to be despised. Nay, if an example is all we seek, we need look no further than our American Indian. His calmness under the taunts of enemies, his quiet endurance of torture by fire, his fatalistic acceptance of death at the hands of enemies—all these furnish examples of stedfastness for those who care for them.

Even more than this, consideration of Jesus as a perfect moral man is hardly an example that helps us.

It is true He shows us what man should be. The moral code of the Christian is not in a book, it is in Jesus Christ. But this very perfection, attested by friends and agreed to by enemies, makes every thoughtful person despair rather than hope. Compared with the purity of life and whole-hearted devotion to God which Jesus showed, the average man's life seems rather a pitiful affair. What he needs is not an example of perfection, but the kind of assistance that will give him the power to attain perfection.

At the present time a very popular way to remember Jesus is as the great Teacher. Men like to think of Jesus as one who taught His followers, and, through them, the world; how to serve fellow-creatures and how to worship God. Oftentimes we may hear some exponent of New Thought acclaiming the Sermon on the Mount as the principal thing to be remembered about Jesus' life. The inference is that all one needs is to read over Jesus' teaching and all will be well.

No notion could be much more mistaken. There is nothing more productive of despair than for a thoughtful and sincere person to read the Sermon on the Mount, if he stops there. Read just the first paragraph carefully. Who are the blessed? The poor in spirit, those sorrowful for sin, the meek, those who hunger and thirst after righteousness, the merciful, the pure in heart, the peacemakers, those persecuted for righteousness' sake. Only to these is the blessing promised. Now, compare yourself honestly with this standard. Can you measure up? Do you know any one who does? If not, where is the comfort in the Sermon on the Mount? I repeat to the thoughtful, Jesus as a teacher brings only despair.

But we note that Paul adds something to his remark. "Remember Jesus Christ," says Paul, "risen from the dead." There Jesus the example is left behind; Jesus the great Teacher is surpassed; but Jesus Christ the Saviour enters in.

It is impossible to tell all that Paul had in mind when he made this profound remark. But, so far as it applies to endurance of hardship, there are at least three things we should keep in mind.

First, the resurrection of Christ reminds us that God Himself has a personal interest in our overcoming evil. When Christ rose from the dead, that was the final and conclusive proof that the universe is, at bottom, moral.

Sometimes we think that evil is in the ascendency in our midst. Crime seems to flourish. In our great cities, corrupt politics, with all their slimy associations, reek to the heavens. Even in our own lives there are times when it seems utterly useless to keep on striving against sin. It seems as though no one cares whether we win out or not. At times we are tempted to throw it all over, give way to the demands of sins and let matters take their own course.

That is the time when we particularly need to remember Jesus Christ risen from the dead. Never in the history of the world did evil seem more victorious than on the day Jesus died. One who had done no wrong, but always and only good, had been betrayed by a trusted follower, and, with the aid of corrupt politics, had been put to death by His own countrymen, in the name of religion. Surely every power of evil must have rejoiced that day; surely every sincerely good person must have been hopeless at the thought.

If one so good suffers thus, what hope is there for the rest of us?

But all was not yet said. In three days Christ rose from His tomb. What, then, of the triumph of evil? The condemnation of men was answered by the approval of God. In the resurrection of our Lord we find God's confirmation of the goodness of His handiwork. On creation's morning He looked at all and pronounced it good. On the first Easter He confirmed the judgment.

For us, then, it is well to remember that God cares whether evil triumphs in our lives. His power is exerted on the side of right and of good. First of all, victory over evil is *possible.*

Another thing to remember concerning the resurrection of Christ is that in it God has passed His condemnation of evil for all eternity. A fact that is sometimes dodged is that Christ, who rose from the tomb, is to return again, and when He returns He will come as the righteous judge to render to every man according to his deeds. It is unpopular to speak of these things at this time. Men prefer to be easy in their minds, imagining that an unfortunate outcome for any evil career is impossible. It is a strangely prevalent notion that the relation between seed-planting and harvest is confined to the physical realm, and does not apply to moral and spiritual affairs. Nothing could be further from the truth. The resurrection of Christ proves that His prophecy of His return is true. It also proves that God's condemnation of evil will surely come to its fruition. Let every one of us take heed of the solemn warning of the harvest of the vintage of the wrath of God upon the sons of disobe-

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dience. Heaven is true; so is hell. One of these two alternatives is the certain result of the lives we now lead. Let it be remembered in the resurrection of Christ that victory over sin is not only possible, it is absolutely necessary to eternal peace.

There are many in the world to-day who profess the most astonishing optimism as to the outcome of all our affairs. They believe that man has evolved to his present place, and that man's continued evolution will eliminate all evil from the world. Moral and spiritual perfection, together with the consummation of the social order, lies in the future because man will surely grow to this point.

The Christian likewise believes that eventually good will triumph in the world. But his profound trust in that triumph is grounded, not in the evolution of man, but in the goodness of God, and in his faith that eventually God will bring all things to an end, eliminate evil and cause the good to triumph. The Christian's faith in this outcome is proved just by the resurrection of Christ. Some day the prophecy in that event will be fulfilled. Just as our Lord demonstrated the new life to be a fact, so the new world in which He is to reign is likewise to be a fact. And the resurrection of Christ is the irrefragable proof that the triumph of good over evil, of life over death, of God and Christ over sin, will ultimately be manifest before all.

But what about each individual of us? Shall we triumph over hardships in our lives? Because God shall reign in victory over all the forces of evil, can we be sure of victory for ourselves? To a great extent we can.

Just before His death our Saviour promised to send His Spirit to His disciples. He told the sorrowing group that it was expedient for Him to go away, in order that the Spirit might come. Then He went to His death; but that was not the end. After He died He rose from the grave. The fact of the resurrection proved that Jesus had not promised in vain. From that day to this God's Spirit has been the gift to every one who turns to God through faith in Christ. There is the assurance of victory for the Christian. It is not in his own strength that he attacks the enemy. To do so would render him as helpless as Bellerophon attacking the chimæra without Pegasus, as vulnerable as Odysseus before Circe without the heavenly flower of Hermes. But the Christian has the Spirit, else he is no Christian. With the Spirit he knows the confidence that comes from the inner assurance of sonship to God. "The Spirit beareth witness with our spirits that we are sons of God." With the assurance of acceptance before God comes the certainty that God's victory over evil in the universe at large is being repeated in the Christian's life. He has laid hold of the power-line of the universe. Henceforth "all things work together for good to them that love God."

Endure hardship? Yes. Endure like soldiers, rejoicing in Christ our King, who leads us to victorious battle. Endure as athletes, giving the last ounce of strength in the race for the crown. Endure as the husbandman, toiling unsung for life's bare needs. Endure because Christ is our hope, Christ is our pledge of eternal life, Christ is our assurance of victory. "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

II.

THE PERMANENT INFLUENCE OF A GREAT TEACHER

BY W. F. BRUCE.

"The Jews therefore marvelled, saying, How knoweth this man letters, having never learned? Jesus therefore answered them, and said, My teaching is not mine, but his that sent me. If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself."—John 7: 15-17.

A TEACHER needs to know his subject, his pupil and his method, the tools, the material and the skill of his workmanship. Teachers who have combined to a successful degree these three abilities are exerting a continuous influence on education. Our study of Jesus as a teacher is merely a curious inquiry into antiquity, unless we find in Him a lasting contributor to race progress, if indeed we do not find a permanency that is unique in that He is still the teacher come from God, whose teaching and method are just now coming into their own.

I. *Letters.*—"How knoweth this man letters, having never learned?" The word "letters" may mean anything written, from a character to a document, according to Vincent, in his "Word Studies." Or in this text it may mean "knowledge of Scripture and skill in interpreting it" or "the whole circle of rabbinical training." "All that a university or final high

school can do," says Carlyle, "is still but what the first school began doing—teach us to read all manner of reading." Letters have become so essential a means to learning, so inseparable a part and parcel of education, that they often have been made an end in themselves. We may begin an education with our A B C's and finish it with our A.B.'s or our Ph.D.'s. Diplomas that show literary attainment, but indicate little as to efficiency or worth, often have become easy passports to place or name.

Their prejudiced scrutiny of Jesus showed the Jews the evidence of His learning, even if it did lack the official trade-mark. The issue was not His literacy, but His authority. They doubted His ever having had the elementary learning of the synagogue school, much less such training under a rabbi as would qualify Him to be a teacher. It was professional jealousy toward the unconventional and the irregular.

Like the home and the church, the school can claim divine origin and divine example for its use. What are the influences that oppose enlightenment but tyranny, superstition, greed, sensuality and "all the hidden works of darkness"? The Persians were not far wrong when they classed good, purity and light together as eternal opposites of evil, impurity and darkness. Education has ever been the armor-bearer of religion, animated by it, allying with it, except as one or the other may for a little while presumptuously essay to battle alone. Side by side they have fought until we have seen melting away before them the Philistine hosts of meanness and vice.

Not long ago I looked across a few intervening miles of Kansas prairie, at a schoolhouse that had stood

since the days of the pioneers. Within these unpretentious walls I sat through the hours of many a lengthening day, for many months of the year, carving at the benches and kicking out boot toes, while getting my eyes open to the wonders of geography, history and other avenues leading out to the world beyond.

On mild days of autumn, through the wilder days of winter and on into the restless days of spring, a teacher opened the door every morning into this little world of opportunity and challenge. Sometimes the door was opened with trembling hand, and oftentimes closed at evening, with relieved mind, upon a little world of cares and annoyances. Those earnest men and women I count now—if I did not then—as worthy of my humble tribute. I forget much of the perfunctory and the inefficient in their performance as I remember the eagerness they stirred up in my young life.

That school is typical of the great number of schools everywhere which have stood as a defense-line of the republic. Those teachers were in the rank and file of a great army which, through the centuries, has advanced in the name of truth and justice. The advance has been all the more effective when made in the name of God and righteousness. It has turned back the hordes of ignorance and wrong from the generations of men.

II. *Teaching.*—"My teaching is not mine, but his that sent me." Jesus was teaching in the temple at the time of the incident recorded in to-day's text. Tacitly accepting their unwitting compliment to His learning, He passed lightly by its superficial marks, but tactfully transferred attention to the teaching that was at the very heart of His utterance. They failed to

catch this teaching while watching for correctness of rhetoric and especially for validity of argument. Jesus was acknowledged by unbiased hearers to have spoken as one having authority. To acknowledge God's authority for the teaching was but a further step.

"Letters" in the possession of this Teacher were more than a match for the conceited sophistry of the Pharisees, but were primarily tools for planting His teaching in the minds of men. Culture for the sake of culture, learning for the name of being learned, were motives too sordid for Him. No education is worth the cost if it serves only material or intellectual ends.

The men of letters and the teachers of the world have been as much puzzled over what to do with Jesus as have its governors and its kings. Some cry for death to His teaching, as so much fallacy for "leading the multitude astray" under the spell of the priesthood. Others, more or less openly disciples, have cherished it among their treasures of learning. The most part have tried to have nothing to do with this teaching, either because they consider it a negligible element in the making of civilization, or because, in sincere compliment to its worth, they think it of a character so unique that it should be left to its own way. This last policy, let us hope, was that of the founders of our Constitution, who recommended of religion that it be let alone, and who recognized Jesus only in their acknowledgment of "the year of our Lord" in which the illustrious document was done.

The world no longer can have "nothing to do with that righteous man" and His righteous teaching, *because* in its dreams of a golden age of justice and happiness it is becoming greatly troubled. Robinson, in

his "Mind in the Making," says: "The world seems to demand a moral and economic regeneration which it is dangerous to postpone, but as yet impossible to imagine, let alone direct." Elwood presents "the social problem" as "something radically wrong with our civilization, a possibility of one of those long swing-backs in human culture." Eddy and Page call our attention to many danger zones of our social order.

Whether one concludes that the world is growing worse or better, or doing neither, he must admit that the moral problem is a serious one. "Character failure" explains many strange moral lapses of modern life. Evil is persistent. As fast as glaring evils are successively and successfully tackled, we are led to wonder whether each conquest is a long step toward millennial righteousness, or whether we are engaged in a perpetual slaying of dragons.

Society is seldom acquiescent in expression, though it may be in action, toward the wrongs that are troubling its conscience. Therefore I take it that the prevalent criticism is an admission of the seriousness of the ailment. Something must be done. We shall rejoice with any individual or institution that has somewhat to offer. Theirs is a privilege not to be quarreled about, and a responsibility not to be shunned. For the "upbuilding of the community and improving the moral tone, the church once held the position by natural right, now only by successful competition," says Cubberley. The decline of the church has led to the rise of other agencies for teaching morals. Some would make the school responsible.

But the school takes up the work of teaching morals with reluctance and in a sort of "what-no-one-else-will-

do'' spirit. ''School is not preparation for life, it is life,'' said Dewey, and religion is a part of life. But a social and political barrier hinders the school in teaching religion effectively. According to a Government bulletin of 1923, eleven States prevent the use of the Bible in school at all. The rest may use it with no comment, unless of a literary or historical nature.

''Incidental instruction,'' ''moral atmosphere'' and the ''personality of the teacher'' are avowedly the strongest influences the school can bring to bear, and these, says Irving King, are not enough. Starbuck observed that teaching of morals usually degenerates into teaching of facts about conduct, with little perceptible spiritual carrying power. A boy who was expelled from school for his conduct exclaimed triumphantly that ''he got 90 in ethics.'' In a session of the National Educational Association I noticed a man, between his intervals of nervousness, lighting and smoking cigarets. Later the name of a well-known educator in a great teachers' college, author of text-books, was called, and I was surprised to see this man arise and respond with an important part on the program. Evidently, to some extent, narcotic-stimulated brain power was being substituted for spontaneous, self-controlled spiritual power in helping to create and direct the educational sentiment of the nation. It is possible for an educational system to become non-moral or positively immoral, while at the same time talking volubly of ethics.

Morals that are only matters of mutual convenience and a conscience that fears only fellow-disfavor will not make for a vital righteousness. According to Kant, when the moral law in the consciousness seeks the ap-

proval of an ideal Person, there the moral ends and religion begins; conscience forms the transition from the moral to the religious. Even the rational-minded Thomas Jefferson said as he contributed fifty dollars to a Bible Society: "There never was a more pure and sublime system of morality delivered to man than is to be found in the four evangelists."

But teaching the Bible for its literary and historical value alone gives only incidental access to its higher values. As Colvin and Bagley, widely recognized educators, so aptly put it: "A knowledge of the self-sacrifice and love of Christ can never serve as a substitute for the emotion of reverence when the individual bows in humility before the Man of sorrows." Therefore the school must stop short just where moral training begins to be effective.

The great Teacher presented the world with the truth by which it should be saved, and then designated its teachers: "Go ye therefore, and make disciples of all the nations, . . . teaching them to observe all things whatsoever I commanded you." It is inconsistent for a divine institution to come begging from the state a mere crumb of recognition in the form of a paltry hour of time or a grudging fraction of credit. Let the world recognize and the church realize the transcendent influence of the Teacher, who, to the truth of the ages, added His own. The subject-matter of His teaching and His principles of method are just now receiving their merited recognition, and His dallying disciples will simply use their opportunity rather than ask for it.

Rosenkranz says, in his "Philosophy of Education": "Education can be complete only with Christianity as

the religion of mankind." It is the only source of "the consolation of another world not found in this." Kirby Page suggests that in this moral crisis the individual "can help by a search for the sources of spiritual power, including saturation with vivid memories of the historic figure of Jesus." Thus is the solution of this critical problem thrust back upon the church because she is the recognized custodian of the teachings of Jesus. The State builds, through taxes, schools for an education that will lead men into fuller economic and social life. The church must build, through tithes, schools for an education that will lead men into the fullness of spiritual life.

III. *Will.*—"If any man willeth to do his will, he shall know of the teaching." Long ago a Teacher set a child in the midst. At present education is making the child the objective. Our conception of the nature of the child will determine our approach to him. Science has leavened the thinking of the present age till it is materialistic. Even the psychologist and the philosopher speak in terms of science. According to them, thought itself is a product of matter and energy. Quoting John B. Watson, probably the leading exponent of behavioristic psychology: "A healthy body, the right number of fingers and toes, a pair of eyes and a few elementary movements; no other raw material is needed to make a man—a genius, a gentleman, a rowdy, a thug."

We may suppose an infant, the first and only son of a fond father, getting his first few, simple sensations from a bright-red, tinkling rattle. Shaken vigorously in the face of the irresponsive youngster, it will produce a simple note falling upon the tender ear, finding

its neuronic path to the brain, shunting off to some outgoing nerve and ending in an elementary twitching of muscular fibers. This first path makes the most probable path for a second and a third sensation. If the initial response is in the vocal chords, may we not predict a Caruso? If in the finger-tips, a Paderewski? If in the toes, a jazz addict? Meanwhile sensations of redness, sharpness, lightness are coming in and building up an idea, named "pretty," and the resultant graspings and fumblings are forecasts of the life that is to be.

This mechanism called man is set up by the sum total of hereditary contributions; is set going by the sum total of stimulating environments, storm and sunshine, sight and sound, vice and virtue; grinds out heart-beats, eye-twinkles, a game of drop-the-handkerchief, an improvement for airplanes, a poem, a prayer; has no need for parental nurture, friendly influence, neighborly suggestion or even for self-determination. One day a charge of electricity or the crash of an automobile smashes the mechanism, or threescore years and ten of running wears it out, and the broken and twisted frame is cast upon the great junk heap of the passing generations.

I can hardly think that the scientific world is ready to accept the dismal conclusion to which its logic would drive it. The hope that springs eternal in the human breast will not be downed so easily.

Though committed to the opinion that "every life will at its close become a tragedy as deep and dark as can be woven from the warp and woof of mystery and death," as says the brilliant Ingersoll, yet, for even this depressive skepticism, "hope sees a star and

listening love can hear the rustle of a wing, and we may believe that these dear words, 'I am better now,' are true of all the countless dead." Such scientific and philosophical criticisms help to clear away the debris of tradition, and to demolish the caricatures of Christianity, ludicrous or hideous, that stand in the way of its universal acceptance.

What a quieting relief to turn to the words of the Master, who did not need that any one should even tell Him of man, "for he himself knew what was in man." Note His wise dealing with the vacillating Peter, unsparing reproof for his unthinking opposition, forceful warning against his presumption of stedfastness, pathetic rebuke of his sleeping on watch, a look that set the crestfallen disciple to weeping. Hear those searching questions that drove Peter into permanent loyalty. Where man would have abandoned as hopeless such an astonishing example of hit-and-miss activity, Jesus saw a possible key-bearer of the kingdom of heaven and made a bid for his life, even against the designs of Satan. "Satan asked to have you . . . but I made supplication for thee, that thy faith fail not."

Jesus had come in likeness as a man to do the will of His Father, yet to do it willingly. "Therefore doth the Father love me, because I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself." Man, like Jesus, was clothed with responsibility. If He had not come and spoken to them and done the works which He did, they had not had sin; but now, as far as they can say "We see," they have no excuse for their sin. For those otherwise He prayed: "Father, forgive them; for they

know not what they do." Knowledge measures responsibility, and responsibility determines judgment. Jesus upbraided the mighty cities wherein most of His mighty works were done, or in whose streets the voices of His teachers were heard, but allowed it to be more tolerable in the day of judgment for Tyre and Sidon and Sodom and Gomorrah than for these.

"If any man willeth to do his will" was His condescension to man's freedom. "Ye are of your father the devil, and the lusts of your father it is your will to do," is a severe arraignment of their use of that freedom. As Jesus laid down the lines of approach to God—lines that ran back into the efforts and experiences of other centuries—and saw their vain search for life in the Scriptures which foreshadowed His way, He said disappointedly: "Ye will not come to me, that ye may have life." The "ifs" and the "whosoevers" of the gospel are weighty responsibilities.

IV. *Doing and Knowing.*—"If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak of myself." The industrial training and project teaching, which make possible the practical application of knowledge in our educational system, was even more emphatically illustrated in the teaching of Jesus, who indicated that, unless one could do, he had not even learned. The gospel stands ready to satisfy the ever-recurring question of our practical age: "Will it work?" In all of the great life lessons of Jesus there is something for man to do. At the doorway of Christian profession stands the faith-testing act of baptism. The sayings of the Sermon on the Mount are not for hearing only, but also for doing.

It was not a benevolent theory that was propounded to the four fishermen, but a call to action, for "they straightway left their nets, and followed him." The Master selected men who were not already surfeited with ecclesiastical learning and tradition, but so susceptible to the influence of their Teacher that it was evident afterwards that "they had been with Jesus." He committed His teaching to them, skillfully drew out the characteristics of human nature in their presence, and gave daily demonstrations of how to teach. They were then sent out to try out the plan on the multitude. In the lesson of applied love to the rich young ruler, the concluding admonition put before him either compliance with or resistance to a request for heroic action. "And he went away sorrowful." The order in the teaching of Jesus was always words converted into action.

Jesus knew both the truth and man, and He knew how to teach man the truth. He spoke for His own age, for ours and for every other age. His school is to continue till the end of the world, and in it are to be worked out the critical problems of our time, or not at all. The church has come for such a time. Withholding her services now may mean the rise of deliverance from some other institution or people. It remains for the world to hear these sayings of Jesus and to do them, and its restless existence will cease when it is established "upon a rock." The words of the great Teacher have been in the world too long as a mere intellectual possession.

If the steam-engine, the electric current and the radio had remained as scientific theories; if the principles of democracy had continued as mere subjects

of debate; if the ideas of Locke and Herbert and Spencer had never left the realm of discussion to this day—where would have been the tremendous revolutions of the last century in industry, politics and education? Has the time not come for Christianity to leave the realm of dispute, speculation and creed promotion, and to come out into the arena of daily living? Has the world not waited long enough for its golden age? May not the door that has opened through political freedom, and the implements that have been devised by scientific invention, and the light that has flashed out from educational establishments, be counted as Providential, helping agencies of the church of Christ? God may be working a work in our day that we are slow to believe. As yet we behold no king reigning in righteousness. The desert of human life is not blossoming as a rose. Nations are still learning war. But some not distant age will behold a reign of righteousness and a dawn of everlasting peace. Nations will quit wearying themselves for vanities, and the knowledge of the Lord's glory will fill the earth.

III.

THE PATHWAY OF CHRISTIAN UNITY

BY ROSS JOHN GRIFFETH.

"Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand."—Matt. 12: 25.

"Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment."—1 Cor. 1: 10.

"Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me."—John 17: 20, 21.

OUTLINE.

Introduction.

The denominational desert—a parable.

The way out.

Discussion.

I. Finding the path of Christian unity.

1. The need of finding the path.

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b. Industrial efficiency and sectarianism.

c. International problems and sectarianism.

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2. Deceitful paths.

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1. Dangers.
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III. The end of the path.
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Conclusion.

A YOUNG man, filled with enthusiasm and vigor, stands in the midst of a great desert. He is not at all certain how it happens that he is there. The sun is shining brightly overhead. He has a canteen filled with water which will last for a time, but living water must be found. Tracks lead in and out across the desert sands. In one direction lies a chain of oases which will support him in the journey to the desert's edge. In other directions lie the warning skeletons of men whose bones are bleaching in the desert sands because they missed the way. One path promises joy, prosperity, hope, salvation—but which?

This is a parable of the youth of the world and the church of Christ. The youth in the desert is the

youth of our own day in search of reality, yet bewildered by the desert maze. The desert is barren denominationalism, which produces so little, but consumes so much. The vanishing footprints on the sands are the marks left by those who have searched across denominationalism and perished in its futility. The sun above is the Light of the world which shines on all men, helping those who will use its radiance and exposing to withering heat deeds of darkness. The canteen of water is the store of righteousness given by sectarianism to youth. The living water has almost been lost by neglect of the Source.

There is a path out of the desert of denominationalism to unity in Christ Jesus, but which way? A guide-book is needed. That guide-book must be the New Testament, for none other speaks with authority about the way. Other books try to tell the way, but they have faults so that the traveler who heeds their words sooner or later is lost.

We shall, then, consider, as vitally important to our future and the church of Christ, certain significant topics relative to Christian unity. These topics are: Finding the Path of Christian Unity; Walking in the Path of Christian Unity; The End of the Path.

I. Finding the Path of Christian Unity.

"A house divided against itself shall not stand."

"Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you."

1. *The Need of Finding the Path.*

The words of Christ and of Paul stand unequivocally against a divided Christendom. Paul pleaded

with the Corinthians for unity. Christ prayed to the Father that "all might be one," and stated briefly and simply what would result if division came and continued. The church must be united or perish.

Just how true this pronouncement is becomes more apparent every day. In our machine-made civilization, inefficient, controversial denominationalism is making the visible church to be despised because of its inefficiency, its pettiness and narrowness, its failure to be conscious of and strive earnestly for the advent of the kingdom of God. The organized machines of industry and commerce will grind into dust the useless and senseless trappings of antiquated sectarianism, and along with them may perish the one divine institution of the ages unless the path to unity is found and used. The withered and unlovely hull of denominationalism may then be destroyed under the juggernaut of efficiency without the loss of a single eternal value.

The international problems of war and organized vice must be met with a united front of Christian people in Christian righteousness. When Christians truly become united in the spirit of Christ, a higher patriotism will prevail which will make war impossible and the menacing international drug and white-slave trade relics of history. But Christian unity must come before these challenging disasters can be adequately met and gloriously defeated.

The mission fields again and again cry out for a sane and living Christian unity. The rising tide of Mohammedanism in Africa can only be met with a regenerated and united Christian church. The anti-foreign revolutions of China, which threatened the missionary efforts of many decades, would not have

endangered Christianity in that awakening land had the messengers of Christ been united in their service. Buddhism, Islamism, Shintoism, Hinduism and all the other non-Christian religions are torn by strife, faction and denominationalism. Christianity united can quickly triumph over degraded and divided heathenism, but Christianity divided has but a stone to offer, instead of bread. The path to Christian unity must be found.

2. *Deceitful Paths.*

In the enthusiastic, but not always intelligent, search for the path, men have found certain ways which seem to lead to unity, but which must be avoided because they are lying paths. They promise far more than they can deliver. Like the Abana and Pharpar Rivers, they promise fertility at their source, but quickly sink into the desert.

An eminent leader of a great theological school, who is more devoted to the study of the psychology of religion than to the New Testament, recently seriously proposed that the number of denominations be reduced to ten or twelve, so that the intellectual needs of all might be met by the varying forms of worship. However attractive this may sound to the psychologist, it becomes sheer foolishness when viewed in the light of a concrete situation. The village of five hundred or a thousand souls, the rural community, the missionary and the sincere seeker after Christ would still be confused and lost in such a jumble. A dozen denominations may be better than twenty dozen, yet the smaller number still would leave the fundamental problem of sectarianism unsolved. Psychology may classify men's minds to its heart's content, but we must finally "all be one in Christ Jesus."

"Let each one hold his own opinions and practices, but all work together on social problems," says another group of folk that wishes to avoid hard problems. A compromise is never a solution. "Nothing is ever settled until it is settled right," stands as a maxim. Truth can not be set aside for half-truth. When two contradictory views meet each other, one must acknowledge error. There may be a higher way than either, but opposites can not both be true. When one communion holds to a clear-cut theory of apostolic succession and another definitely rejects the theory, a compromise can not be effected. Truth must be established, and that truth given precedent to human opinions.

Most important of all, Christ and the New Testament can not be compromised by Christians. When tradition challenges revealed truth, the Christian must "contend earnestly for the faith which was once for all delivered unto the saints." The path of compromise does not lead out of the desert. It only leads in circles, and one following it soon finds that, like the lad who rides the merry-go-round, he really never gets beyond the place from which he started.

A third path which leads to nowhere in particular, unless it be to despair, is the path of inclusiveness. Some are now saying that Christian unity must be based upon maximums; that is, a united church must retain all the elements found in all the factions and sects.

This is a strange suggestion, but not new. Buddhism supplies a precedent. After the founder of Buddhism had been dead many years, a major division came into the ranks of the devotees of "the enlight-

ened one." One of these divisions came to be known as Mahayana Buddhism, or "The Greater Vehicle," because it welcomed any vagary of philosophy, ritual or belief which it might encounter. The result has been such a conglomeration that the teachings of the Buddha have been lost to the adherents of Mahayana Buddhism.

The same result would undoubtedly prevail in Christianity if the path of inclusiveness were followed. Christ would be indiscernible amid the molds and cobwebs of tradition, fancy, superstition, speculation and ignorance. "Narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it."

3. *The True Path.*

The best way to keep off the wrong road is to keep on the right road. So long as one follows the highway signs he need not fear getting lost, but as soon as one begins to try out new ways there is danger of getting so far from the blazed trail that it can not be found again.

How can we know that we are on the true path to unity? The answer is: "We can tell by the guideposts." Three words may be used to mark the path to unity, although the last one includes the other two. The true path to Christian unity is the path of essentials, the New Testament, Christ.

"In matters essential, unity; in matters non-essential, liberty; in all things, charity." This is a shibboleth which has guided the advocates of Christian unity for nearly three centuries. Germany, Scotland, Ireland and America owe a debt of gratitude to the unknown author of this useful phrase. Any unity worthy of the name can not exist unless there is an abiding

unity in regard to things fundamental. The words of Paul to Timothy must be heeded. Paul said: "That good thing which was committed unto thee guard through the Holy Spirit which dwelleth in us."

But what is essential? This is a pertinent question, and unless we can discover the answer we may inadvertently follow some bypath of non-essentials down to a slough of despond.

Whatever Christendom has of Christian belief inevitably finds its foundation in the words of the New Testament. Creeds, ordinances and organizations, however divergent or contradictory, found within denominations have as their point of departure or their authoritative basis some Scriptural statement. The mass of the Roman Catholic Church is an elaboration of the simple service of the Lord's Supper. The sprinkling of infants is a perverted attempt to combine the words of Jesus in blessing little children with a philosophical interpretation of the doctrine of sin. Our point of interest just here is that all matters considered essential seek justification in the New Testament. The saner thing for the church to do is to take the simple teachings of the New Testament as the guide and discard any attempt to justify man-made authoritative ideas.

Back of the New Testament, undergirding it and giving it meaning and authority, is Christ. In the ultimate analysis, the path to Christian unity is loyalty and obedience to Christ. Trivial differences will fade out into nothingness if in all things we give Him the pre-eminence. It is He who is "the way, the truth, and the life."

In taking Christ as the true way to Christian unity, we must unite in Him and go the whole journey with

Him. Is it baptism which seems to hinder unity? Let us follow Him and be "buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Does the Lord's Supper puzzle us? Let us meet on the first day of the week and continue "stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." Do other problems hold us apart? Let us follow the example of Christ and His apostles. If there is no specific teaching or example, then let us walk in humility and love, respecting the opinions of others and solving our difficulties by placing Christ first and opinions in the background.

The conclusion of the matter will inevitably be that, when all who profess faith in Christ are filled with a holy zeal to do His every bidding, petty strifes and jealousies will disappear in a grand tidal wave of evangelistic enthusiasm which will sweep paganism, vice and sin into the black abyss of oblivion. "The way to unity is in and through Christ, who is eternally the Way."

II. Walking in the Path of Christian Unity.

1. *Dangers.*

When the pathway out of the desert of denominationalism has been found to be "Christ and him crucified," and brave souls have started along that way, the end has not yet come, for dangers are lurking beside the trail.

There is, first of all, the danger of mechanically going through forms without sharing the spiritual experiences of the Master. Prayer without devotion is no

more effective than the spinning of the Tibetan prayer-wheel or the counting of beads on a Japanese Buddhist rosary. Christian unity is a living, vital relationship, not a set of uniform activities carried on without interest or emotion.

Another beast of the desert is human opinion. No matter how loudly we protest our loyalty to the simple teachings of the Master, we are prone to identify our prejudices with His words. The Scriptures should be read with the mind and heart open to Christ, and not with the purpose of finding new arguments with which to defend some hoary prejudice. We must walk into Gethsemane with the Saviour. "Not my will, but thine be done."

The most dangerous beast of the desert that besets the traveler along the way to unity is that attractive creature, organization. When small, it looks tame and useful, but when full grown it can throttle the spirit of joyful Christian service. The simple organization of the New Testament church was adequate to accomplish the evangelization of the Mediterranean world in a century. There is no reason for believing that a greater organization is now needed. The Dark Ages are warning enough against an overpowering ecclesiasticism. The way of Christ is not by ostentation. The kingdom of God is within.

2. *Helps.*

In spite of the fact that dangers lurk along the pathway of unity, there are helps which overbalance the dangers, if we will but use them.

Faith, hope and love are the three Christian graces which keep the spirit of Christ alive and personal. Faith looks beyond drab denominationalism to the goal

which may now appear as a mirage, but which, none the less, is real. Hope cheers the weary feet of the traveler and finds in each new expression of a desire for unity reason for rejoicing. Love cherishes those who are lost in the labyrinth of desert paths and seeks to draw them into the bonds of true fellowship in Christ Jesus.

And, best of all, of course, is Christ Himself, who is ever ready to help men answer His prayer that all may be one. He has promised that He will be with us even unto the end of the world. If the disciples of Christ will walk by the side of their Master, instead of following Him afar off as Peter once did, they will soon learn to walk in unity and love.

III. The End of the Path.

And what lies at the end of the path of Christian unity? Is it only a fabled pot of gold at a rainbow's end? The answer is "No," for the Kimberley diamond mines of South Africa or the gold-fields of Alaska never produced such treasures as will the land at the end of the path of Christian unity.

The land to which Christian unity leads is the land of spiritual reality, the kingdom of God on earth. Through the efforts of a united Christendom, the beasts of war, intemperance, social injustice, polytheism, paganism, immorality, intemperance, pride, envy, jealousy and denominationalism shall be slain. The prayer of the ages, "Thy kingdom come, thy will be done," shall be answered.

Like the members of a great symphony orchestra, each disciple of our Lord shall take his place and contribute his melody to form one great harmony of love

in Christian unity. The Master's petition for His followers "that they may all be one, . . . that the world may believe," will be realized. The vision of Isaiah will no longer be an ancient prophecy, but a living fact, and "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. . . . They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea."

A new vision of unity is manifested. At last the heart-springs of love in Christ shall be fully opened and the walls of strife and jealousy torn down. The desert of sectarianism will be replaced by the vineyard of Jehovah, and the sands which once were so inhospitable to youth seeking reality, will be so transformed that they will lure all peoples as they blossom and bloom like the rose. Then men and angels will unite in singing with majestic harmony, "Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory."

IV.

DIGGING AGAIN IN THE GREAT COMMISSION

BY WILFRED E. POWELL.

"Go . . . make disciples . . . teaching them."—Matt. 28: 19, 20.

THE great commission is a well-worked mine. In its rich veins men have dug again and again. And their toil has never been without profit, for buried in its chinks is wealth untold. Disciples of Christ, even more than others, have worked long and hard in this field. We have sometimes spoken almost as if we owned it by right of discovery. It has had a central place in our thinking. We have preached about it. We have used it as a slogan for brotherhood enterprises. We have declared our undying loyalty to it. The great commission, we have said, is the charter of the church. It is her reason for being. It is the measuring-rod of her fidelity to Christ.

In the main, we have been right in this emphasis. Digging in this exhaustless mine has yielded results beyond price. Here we have found an impelling motive for evangelism. The words "Go . . . make disciples," have stirred us to evangelistic fervor and have exalted the place of gospel preaching among us. Here we have discovered how imperative is the missionary task for a church sent out with a message to all the

nations. Here, too, with but little digging, we have come upon the worth of the first ordinance—we have found baptism in the commission. And our prospecting has also revealed to us afresh the central place and authority of Christ.

There is, however, at least one vein that we have worked but little. We have taken out a few nuggets from time to time, but our interest has, for the most part, been in other things. Thus, from neglect rather than by deliberate choice, we have failed fully to recognize all of the obligations placed upon us by the commission of Christ. In this failure we have not been alone among Christian communions. In more ways than one our neglect has been less complete than that of some others. But it has been serious—sometimes tragic—and it ill becomes a group that has sought to reproduce New Testament Christianity. It will be well for us to dig again in the great commission, and this time to spade up some neglected ground.

Lying near the surface—and therefore the more strangely overlooked—we shall find this truth: Any evangelism that is Christian, any missionary enterprise that is sound, any use of the ordinances that is spiritual, any emphasis upon the centrality of Christ that is not crudely dogmatic—in fact, any practice of the church that would reach a truly Christian goal—must be squarely and solidly built upon a foundation of teaching. If anything is made clear by the great commission, it is this: The supreme business of the church is to make disciples. A disciple is a pupil—one who is ever learning, ever growing. "Go . . . make disciples . . . teaching them," thus suggests a continuous process of education both before and after bap-

tism. It is almost as if the words were: "Go, teach, baptize, then teach again." The followers of Christ are commissioned to teach. The church that is loyal to the commission of Christ must be *a teaching church.*

If, therefore, we would be true to our principles, we must re-examine ourselves. Are we, as a local church, thoroughly committed to the work of teaching? Is the brotherhood of which we are a part dominated by a teaching purpose? Does our thinking, either as a church or as a brotherhood, give a central place to the program of religious education? We are not true to our trust, we are not fulfilling our commission, we are not loyal to our Christ, unless we can answer: "Yes, this is a teaching church; yes, we are a teaching brotherhood." I ask you, therefore, to consider the marks of a teaching church. There are three of them that stand out very clearly. Such a church will have, first, a teaching leadership. It will have, second, a teaching program. It will have, third, a teaching goal.

I. A Teaching Leadership.

The need of a teaching leadership is clearly implied in the great commission. Teaching is a distinct process. It requires a teacher. The words of our text were a commission given by the Teacher to His pupils whom He had taught to be teachers. Their charge to teach was also a charge to train a teaching leadership.

That the church needs leaders who can teach is also made plain by the practice of New Testament times. The apostles were teachers. "And every day, in the temple and at home, they ceased not to teach and to preach." At Antioch, Barnabas and Paul "taught much people." The apostle to the Gentiles

spent a year and six months in Corinth "teaching the word of God," and at Ephesus he taught for two years "in the school of Tyrannus." Wherever he went he gathered pupils about him, in temple and synagogue, in market-place and dwelling.

The elders of the early church were also teachers. In fact, one of the qualifications of the eldership was teaching skill. These men were to give heed to their teaching. They were to be "apt to teach." The young minister, Timothy, who had sat at the feet of Paul, was charged by the apostle to commit the things he had learned to faithful men who should be "able to teach others also."

And there were special teachers in the early church. In many places in the New Testament they are mentioned. Along with the apostles and evangelists and pastors an important place was accorded the teachers —those who were to give themselves to the work of instruction.

The church has always needed teachers; but that need is greater now than ever before. It has been made more urgent by the position of the church in the society of to-day. Two parallel systems of schools have been built up in America. One belongs to the church, the other to the State. The schools of the State—from the first grade through the university—are raising the quality of their work. Their teachers are trained; they are becoming more and more thoroughly equipped for their tasks. Who will say that it requires less training to teach religion than it does to teach arithmetic? Church schools—from the Cradle Roll to the Christian college—must have teachers who, in knowledge and skill, are comparable to those of the

State. A teaching church requires a teaching leadership.

How well has the church provided herself with this leadership? How faithfully have we carried out this part of our commission? These are embarrassing questions. It is true that some things have been done by our brotherhood in which we may find a measure of satisfaction. We were among the first of the Christian groups to stress the teaching of the Bible in the college curriculum. More recently we have urged upon our colleges their duty to train teachers for the church, and most of them now have departments of religious education. We are building up a program of leadership training. Last year over eight thousand teacher-training credits were issued to members in our schools. That was an increase of 200 per cent. in two years. And yet, despite these things, we have failed as a communion to prepare teachers for the church. Our ministers have, until recent years, received almost no special training in the art of teaching or in the science of conducting a school. The workers in our Sunday schools have had meager preparation for their vastly important task of making disciples. In our practice we have, with some exceptions, failed to exalt the teaching ministry. And we are trying even now to carry on a leadership-training program with means that are pitiably scant.

This failure to be good teachers is, of course, not a fault which we alone exhibit. It is characteristic of the church as a whole. But we must bear our share of the responsibility for it. The Indiana survey, made a few years ago, revealed the fact that the teachers in the Sunday schools of that typical State had, on the

average, less than ten weeks of special training for their high and holy task. It also showed that almost nine-tenths of the teachers of the church fell below the lowest standard acceptable to the State for teachers in its rural schools. A church commissioned to teach had failed to provide for herself a teaching leadership!

Few enterprises of the church, then, call more urgently for the support of her members than that which seeks to equip teachers for her. Here is a work worthy of the best thought and devotion we can give it. It calls for a more aggressive promotion of classes and schools for leadership training, both in the local church and throughout the brotherhood. It demands our time, our energy and our money. It requires the fullest co-operation among churches and communions. But no group of Christians should be more eager to take it up than our own, for we have had much to say about our loyalty to the New Testament. There can be no teaching church without teachers. There can be no teachers, in any true sense, without training. Shall we not, then, face anew this duty placed upon us by the commission of Christ? Let us set ourselves to the task of preparing teachers—men and women who will carry out, with loyalty and skill, the bidding of the Master: "Go . . . make disciples . . . teaching them."

II A Teaching Program.

The second mark of a teaching church is a teaching program. This, too, is implied in the words of Jesus. If the church is to teach, she must do so by the best means available to her. The great commission points to the need of a teaching plan and of effective ways of carrying it out.

The disciples to whom this charge was first given sought to put it into practice. The conditions under which they labored were against them. They and their fellow-Christians of the first century faced bitter opposition. They were often compelled to think in terms of immediate results. They felt the zest of sharing in the life of the expanding church. They burned with missionary zeal. Yet few things are more certain about them than that they taught unceasingly. The beginnings of a teaching program are already seen in the New Testament.

Paul was emphatic as to the place of teaching in his plans. "I teach everywhere, in every church," he said. The Jerusalem Christians continued stedfastly in the apostles' teaching. All things were to be done "decently and in order." Those who taught were required to possess both character and skill. Houses were turned into schools, and the synagogues and other places equipped for teaching were made use of. The sixth chapter of Hebrews indicates some of the themes treated in the elementary instruction of Christians. They are mentioned in the following order: Repentance, faith, baptism, the laying on of hands, the resurrection of the dead and eternal judgment. These were the "rudiments of the first principles" of Christian teaching. They were to be left behind as the pupils were promoted and pressed on unto perfection. It is an interesting exercise to go through the New Testament with this in mind: to see how often the work of the church is spoken of in terms of teaching. There is a wealth of words which has about them the flavor of the school. They indicate the central place of the teaching function in the life of the church.

Here are the words: to instruct, to learn, to interpret, to develop, to supervise, to guide, to nurture; yes, and *to adapt*. The graded lessons, in principle, are suggested more than once in the New Testament: milk for babes; solid food for full-grown men. Teaching was to be adapted to the differing needs of the pupils of Christ. The early church had a teaching program.

And for the church to-day such a program is doubly necessary. Historically, education and religion have gone hand in hand. In America, however, the major part of education is now provided by the state. And the state can not teach religion. If it is taught at all, the church must do it. Religious education may be offered in close relation to the public school; but in one sense it may be said that the state has turned this task over to its religious institutions. The church of to-day is, then, twice commissioned to teach: once by Christ and again by the state. If she fails ultimately in her teaching work, American education will be tragically incomplete.

Yet how lightly, at times, has the church borne her responsibility as a teacher of youth! In the year 1922 a committee of representative Christian leaders declared that the World War "revealed an alarming failure of the Protestant church as a teacher." Their report concluded with the statement: "The Protestant churches of America stand convicted of the spiritual neglect of the childhood and youth of America." Strong words, perhaps, yet not too strong in the light of the facts that underlay them. A few of those facts may here be touched upon.

There was, first, the ignorance of the American soldiers, in the World War, of "the meaning of Chris-

tianity and church membership." These men were a fair sample of the nation's manhood. Many of them had been for years under the tutelage of the church. Yet the almost unanimous testimony of chaplains and others who studied their religious views and attitudes was that, on the whole, the men were astonishingly uninformed as to what Christianity means.

There was, second, the scant provision made by the church for the work of teaching. For the most part this function has been left to a Sunday school that has lacked educational efficiency, and has too often had no organic connection with the church. The school has been handicapped by an ungraded curriculum, inadequate time for teaching, unsound methods and meager equipment. Of every dollar spent by the city, forty-seven cents goes for the support of its schools; but the church commissioned to teach uses only two cents out of every dollar for religious education.

A third set of facts that show the need of a more aggressive program of teaching for the church is that which reminds us of the neglected millions. Of the Protestant children and young people under twenty-five years of age in the United States, twenty-seven million receive no formal religious instruction. When all religious groups are considered, those unreached probably make up seven out of every ten of the youth of the land. Who can say that the church has a teaching program while these conditions remain?

But there is a more hopeful side of the picture. In recent years the church has become more fully conscious of her responsibility as a teacher. She has taken up the task with new vigor. Almost every congregation has felt the stirrings of the movement that

would make evangelism educational, and education evangelistic. It has been called "the new program of religious education;" but it is new only in respect of the clearness with which the church has seen her duty, and the effectiveness of the methods by which she seeks to fulfill it. The obligation to teach has always rested upon the church, and her brightest days have ever been those in which her schools have flourished and her teachers have taught with power.

I need hardly review the evidences of the present awakening. They are apparent all about us. Churches are being equipped, not only for preaching and worship, but for teaching. A new type of church structure has become common—the educational building. A new profession has arisen—the director of religious education. The program of teaching and training is being more fully recognized by church boards. They are providing for it in the church budget. In one of these which I recently examined, one-fifth of the total amount was designated for religious education. Churches are working toward higher standards of leadership. They are using more effective methods. They are developing new agencies: the vacation school, the week-day school, the young people's conference, and the like. They are entering into co-operation with one another, and are thus enabled to achieve results that would otherwise be impossible.

In the International Council of Religious Education thirty-six religious bodies work together for the improvement of the teaching program of the church. And this educational revival has also brought a wholesome emphasis upon a vital and practical Christianity. Its aim for all pupils. whether old or young,

is that they may more truly follow in the way of Christ.

All of these things have taken place in but a few years. They testify to the fact that the church is aroused to a keener sense of her duty as a teacher. She is hearing anew, and is heeding as perhaps never before, the words of Christ: "Go . . . make disciples . . . teaching them."

What an opportunity there is here for the brotherhood of which we are a part! If any church should have an adequate teaching program, it should be that one that is seeking to manifest in its life the essential spirit of New Testament Christianity. Our emphasis upon the truth that "faith comes by hearing," and upon conversion as intelligent choice, is in harmony with the teaching method. Our insistence upon freedom from ecclesiastical control or creedal dominance calls for an educated membership in much the same way as democracy in government requires an informed and thoughtful citizenry.

And our plea for Christian unity should make us eager to have fellowship with others in those enterprises that can best be carried on through co-operation. I wonder if there is any relation between these truths and the fact that we as a brotherhood already have contributed perhaps more than our share of notable leaders to the cause of religious education. Their names easily may be recalled by any one familiar with our work.

III. A Teaching Goal.

Every true church of Christ must be a teaching church, and a church that is loyal to the commission

of Christ has a teachers' goal. Her trained leadership and her well-planned program are not in themselves the end—they are the way to it. What, then, is the end of the church's endeavor? Toward what kind of goal must she strive?

The New Testament leaves us in little doubt as to the answer. It is an educational goal—*the growth of persons.* Hear, again, the words of Jesus in the great commission: "Go . . . make disciples . . . teaching them to observe all things whatsoever I commanded you." By this charge Jesus, in effect, held before His followers a twofold objective; namely, discipleship and Christlikeness. They were to bring others into His school and were to teach them the things He Himself had taught. And that is still the central purpose of the church. Whatever else she does is, in a sense, secondary. If these two things are effectively done, the pupils will imbibe the spirit of the Master. As they continue in the school of Christ they will come increasingly to think, feel and act like Him.

Discipleship is the more immediate goal. Yet it involves much. The true disciple is an apt pupil—one who is ever learning, ever growing, ever becoming! In the mind of Jesus the business of the church is to make something out of folk; the true measure of her growth is not the size of her membership, nor the beauty of her buildings, nor the amount of her wealth, but her effectiveness in developing persons. She must have a teaching objective. She must make disciples.

The church with such a goal will have the spirit of the Teacher. Christian nurture is possible only where there is patient and loving attention to detail, and deep concern for the welfare of growing selves. It is

a slow process. It takes thought and effort and skill. It is seldom spectacular, for it relies much upon the quiet, inward forces of growth, and it does not place too high a value upon results that are quickly secured. It demands unremitting toil. It requires unflagging patience. Yet only by these means—only in this spirit—can the goal be reached.

The church that would make disciples must look well to her children. She will not neglect her pupils of an older growth, but will recognize the unique opportunity childhood offers her, and will test all of her activities by her teaching purpose. She will remember that He who commissioned her to teach placed the child in the midst and rebuked His grown-up disciples for hindering the young in their approach to Him. And when she recalls that there are millions of children all about her whom she has found no way of teaching, she will be stung to greater effort by the words of Christ: "It is not the will of your Father who is in heaven that one of these little ones should perish."

In an idle moment I picked up a volume on city administration. It was written by a mining engineer who formerly had been director of public works in a large Eastern city. To my surprise, I found that the frontispiece of the book was a picture of a child. Above it was the caption: "Fellow-citizens, what will you make of me?" And below this arresting paragraph: "The efficiency of a community should not be gauged by the length of its improved water-front, the number of tall factory chimneys and the size of its daily bank clearings, but by the answer it gives to the question: Does it afford a good setting for children and a good place for their upbringing?"

I thought of the church. And it seemed to me that she, too, should test herself by this measuring-rod. For the efficiency of a church should not be gauged by the length of its frontage on Main Street, the height of its Gothic spires, the number of its members or the size of its annual budget, but by the answer it gives to the question: Does it afford a good setting for children and a good place for their Christian upbringing? This is most surely one of the tests the master Teacher would apply. Dare we make use of it?

But the goal of the teaching church ever moves forward. Her work has only begun when she has made disciples. She must press on in it by making better disciples. There is no day of rest for her, and there is no graduation for her pupils until they join the church triumphant. If she does her work well, those whom she teaches will come to have a deeper and more impelling love for God and man. By this shall all men know that they are disciples of Christ, that they have love one toward another. And as their years of schooling continue, they will grow more missionary and evangelistic, more reverent and worshipful, more social-minded and generous. They will give and teach and love and pray and serve. They will become more nearly full-grown Christians—disciples who face the whole of life in the spirit and way of their Master. The church must not count herself to have attained until those whom she nurtures are made over into the likeness of Christ.

No one has ever grasped this truth better than Paul the apostle. How well he states the ultimate goal of the church in his letter to the Ephesians! "He gave some to be apostles; and some, prophets; and

some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ." Nothing short of likeness to Christ can be the end. Toward that goal let us strive unceasingly.

These are the marks of the teaching church: a teaching leadership, a teaching program, a teaching goal. They are marks also of the New Testament church. They are requirements laid down in the commission of Christ. Are we, as a church, willing to test ourselves by the standard here set for us? If we are willing to do so, if we are ready to face our failures, how much better will our work have become in that day when He who bids us teach shall require an account of our stewardship? May we hear now, with new and deeper meaning, his charge to us: "Go . . . make disciples . . . teaching them." May we respond now by pledging ourselves, in loyalty and love, to do His bidding. Thus shall we become in truth a teaching church.

V.

THE GOSPEL OF GOD'S SON

BY G. EDWIN OSBORN.

"The gospel of God, . . . concerning his Son, . . . even Jesus Christ our Lord."—Rom. 1: 1, 3, 4.

OUTLINE.

Introduction.

1. The infinite and varied implications of the gospel.
2. The common error of a single emphasis for the gospel.
3. The inclusive scope of the gospel as suggested in the text.

I. The Jesus of history: the historical ground for faith.

1. The manifestation of God's grace in the historic Jesus.
2. The appeal to the intellect of the fact of the historic Jesus.
3. The testimony of the ordinances to the historic Jesus.

II. The Christ of experience: the indwelling ground for mysticism.

1. The incarnation of God continued through the Christ of experience.
2. The appeal to the will and affections by the Christ of experience.

3. The testimony of the ordinances to the Christ of experience.

III. The Lord of life: the practical ground for daily living.

1. The heart of God operative among men through the Lord of life.
2. The appeal to action and the ordinances of deeds of the Lord of life.
3. The meaning of discipleship to the Lord of life.

Conclusion.

The gospel of God's Son is inclusive and all-embracing.

THE implications of the gospel are as infinite as the Lord Himself. In scope it is as varied as is He about whom it is concerned. As a lone mountain-peak does not make a mountain system, or as one attribute does not disclose a great character, just so a single truth can not compass the boundaries of a great religion or an item of doctrine define the gospel of God's Son.

Man is prone to limit the scope of Christianity to his own conception and interpretation of it. One who discovers a new mountain-peak of truth becomes so interested in the exploration of it that he is likely to forget there are other peaks in the mountain range. In his thinking he is apt to substitute his one peak for the entire mountain system. Luther was so dominated by the idea of salvation by faith that he was quite reluctant to accept the practical James into the New Testament canon. Sometimes one hears a minister preaching as though baptism exhausted the Christian religion.

In the interpretation of the gospel of God's Son the same error is common. We look at one expression of His ministry, at one phase of His work, at one attitude of His character, at one principle in His teaching, and from this single item construct a theology. We speak of His divinity, but overlook His humanity; we emphasize His love, only to forget His Lordship. Fundamentalism stresses most a single phase of His character—the historical—much to the neglect of other phases; mysticism sees chiefly the experimental aspect of His nature, but is inclined to be blind to everything else; socialism has regard for the practical implications of His life, and proceeds practically to overlook all the others. Each of these aspects of the character of Jesus is important, but none is all-inclusive; rather are they complementary to one another. Too often we are content to travel again and again a single highway when many and varied roads traverse this wonderful country. No one road can reveal all the beauties and grandeurs.

There is a suggestion in our text that the gospel of God's Son can not be limited by too narrow confines. Paul has written of "the gospel of God concerning his Son," and then proceeds to make it very inclusive, summing his thought in an appositive phrase, "even Jesus Christ our Lord." He conceives of God's Son in a threefold aspect: historically as Saviour, experimentally as the indwelling Christ, practically as the Lord of life, "even Jesus Christ our Lord."

I.

The pages of the New Testament are aglow with a supernal light. They reflect a radiance more glorious

than does any other literature. They are transfigured, and from their dazzling garments shines the light "of the glory of God in the face of Jesus Christ," illuminating earth's dark places and banishing ignorance and error.

To the New Testament Jesus is real; He is an historic personality: "Born of the seed of David," who "went about doing good," "teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness," who "gave himself for our sins," and "was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." The New Testament records the actual facts of the life, teaching, works, death and resurrection of Jesus, setting them forth as the historical ground for faith.

Jesus was an actual personality through whom God was manifesting His grace to sinful men by bringing leadership and salvation to the human race. For humanity desperately needed a Saviour. Ethical teachers, moral leaders, inspirers to higher living, had come and gone; but an imperative and unfulfilled need remained; sin still cursed mankind. Then came Jesus with His matchless teaching, His incomparable moral supremacy, His divine leadership, but also with something more and greater, with salvation. That was His mission; Saviour, His name: "Thou shalt call his name Jesus; for it is he that shall save his people from their sins." And somehow Jesus satisfies, somehow He supplies the soul's deep need. Though the depths of meaning of His cross are unfathomable, though its philosophy inexplicable, nevertheless its power is irresistible;

for, when sin-weary men and women kneel in its shadow, their sin slips away, a new peace is experienced and lives are transformed.

There is "none other name" than that of Jesus, as Saviour. He is the world's sin panacea. He is God reaching down to save man. The deep-buried clod of clay longed for the light of day and cried for a higher life until its prayer was heard and answered by the flower's tendrils and rootlets reaching down to lift it upward; the flower abloom with summer's loveliness prayed to soar in the skies, and a humming-bird, drinking its sweet nectar, carried it to the heavens. Ever it must be that only through the downcoming of the high is the lowly uplifted. It was God's answer to man's cry for higher things that gave the world the historic Jesus. Jesus was God Himself reaching down to man's level to lift man up to God's level.

This great fact of history makes its appeal to man's intellect as the basis for a reasonable faith. Man is an intelligent creature, conscious of his wrong-doing, of a sense of guilt and a need of help and salvation; at the same time he realizes the futility of his own efforts in this respect. To such intelligent, needy, sinful beings comes the historic Jesus with His exemplary life, His inimitable teaching, His way of redemption, seen of men, heard and handled by them, witnessed to by their words on pages imperishable and true. Not to signs in the stars, nor to voices from caves, but to the sane testimony of intelligent witnesses, does God point for the evidence of His contact with men, the same sound appeal to that by which faith in any other fact of the past is grounded, that of historic record.

The ordinances of the church are abiding monuments to certain historical facts in the life of our Lord. What other can the Lord's Supper witness than suffering and death, that somewhere in the past a body, once whole, was broken in an offering for men, and that its crimson blood flowed in redemptive efficacy? What can baptism be but an historical record, in a continuing monument, of a death and burial and resurrection? What can my submission to that ordinance be other than an evidence of my belief in the fact?

Thus Jesus looks out upon us from the pages of the New Testament, a unique personality, a divine Saviour, God Himself stepping into the life of humanity—an historical character in whom is grounded our faith. But He is more than Jesus, more than an historic Person, more than a Saviour from sin.

II.

He likewise is the personal, indwelling Christ, the abiding Guest of the heart. He is more than a figure of the creeds or an haloed historical character obscured by dogma; He is a discovery, a growing experience. "One of the most extraordinary epochs of my life," writes a modern scholar, "was the hour in which it dawned upon me that I had a personal Christ, a something separate from the problem of mental philosophy." Paul had such an idea in mind when he wrote: "Christ in you the hope of glory," and "Christ our life;" "I can do all things through Christ which strengtheneth me;" "for me to live is Christ," and "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me."

"The Word became flesh." Thus the Christ, the abiding Guest with the Father from eternity, became the Jesus of history; and the Jesus of history offers now to become the abiding Guest of our hearts, the Christ of experience. The Christ of God is now the Christ of men—of men's hearts. This Christ of the heart lifts us up to a new fellowship of personal friendliness and companionship with Himself and the Father. To know this Christ, to experience His abiding presence, to have wrought in the soul His miracle of transformation, to have daily, hourly fellowship with Him, is to come to the heights of joy and peace and Christian ecstasy; it is to realize the vision beautiful.

This Christ of experience is an appeal to the will and the affections of men. The secret of such possession is a will surrendered to His will, a life yielded to His love. "If any man willeth to do his will, he shall know." "If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him." Is not this the answer to the cry of the soul for a personal God? In the face of life's crises there comes little solace to the heart from an impersonal nature wholly mechanistic in its operations, or from a conception of common will idealized and magnified and presented in personal symbolism; its cry, then, is for a personal God, for a Friend who can speak peace to the soul; and then Jesus says: "We will come unto him." He tells us we can talk to God and call Him "Father."

In that hour when a boy is suffering from an aching heart, it doesn't matter to him how the old family house was built—whether by his father's own hands, or by contractor and laborers working under

his father's direction—but it does matter that he can climb on his father's lap, confident of sympathy and help. When a girl is torn of heart and soul by a hurt beyond her healing, she is not caring whether supper is being prepared by her mother's hands or by the maid, but she does care that she may pillow her tear-stained face on her mother's breast and there sob out her trouble into understanding ears.

That prince of American preachers, confidant and friend of students on Harvard's campus in other years, Phillips Brooks, understood this secret. "I can not tell you how personal my relationship to Christ is," said he. "He is here. He knows me, and I know Him. It is no figure of speech. It is the realest thing in the world. And every day makes it more real. And one wonders with delight what it will grow to as the years go on." With such an experience of the indwelling, abiding Christ the soul is ever secure and content and jubilant.

This experimental aspect of Christianity is involved in the ordinances of the church. As a comrade of Christ the Lord's Supper to me is more than eating bread and sipping "fruit of the vine;" it is more than a memorial to an event of the past; it is an exquisite fellowship: as a brother of Christ, as a child of His Father, I sit at their table, in their house, eating spiritual food, the bread of heaven, the very life of Christ for the nurture of my spirit, a blending of His flesh and blood and mine, until I can say, "For me to live is Christ;" our lives are one.

Baptism, too, becomes the symbol of my union with Him: through death to the old life, its burial and a resurrection to a new and risen life at one with Him.

It is a physical act, to be sure, but it is much more; it is the portrayal of an inner experience in which is received a new spirit from above, the very spirit of Christ Himself, of "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." It is no longer I who live, but Christ liveth in me.

Not only the historic Jesus is this Son of God, but also the Christ of experience, the abiding Guest in the heart, the indwelling basis of mysticism. But as Jesus the Saviour is not sufficient, neither is Jesus the Christ. A religion of inner experience alone would make of us mystics, self-centered, indifferent to the ills of humanity and the distresses of society—the error of medievalism.

III.

He is Lord of life as well. We can not sit alone "in heavenly places with Christ Jesus." We are debtors "both to Greeks and to barbarians." The gospel of God is a gospel for others. Jesus taught us to pray, "Thy kingdom come. Thy will be done, as in heaven, so on earth;" and we are responsible for the bringing in of His kingdom. On the basis of His historic personality, together with His abiding presence, He declares His Lordship of life: "I am the way, and the truth, and the life;" "all authority hath been given unto me." His is the only practical and successful way of living, living day by day, living in right relation to one's fellows. And Jesus' Lordship is the Lordship of service. "The Son of man came not to be ministered unto, but to minister." The towel and basin, rather than the scepter and sword, are the symbols of any supremely successful life; modesty, help-

fulness, compassion its greatest attitudes, rather than exaltation, arrogance, indifference. "He that is greatest among you shall be your servant."

What is practical Christianity, after all, but the heart of Christ in daily life? What is it but the historic Jesus made operative and vital through the Christ of experience? What is it but this same Christ applied to humanity's social conditions that are still out of harmony with God's world program? The very essence of practical Christian living demands that any man of any race or creed or color who does not enjoy a free and abundant life in any part of his existence, becomes thereby the immediate object, not merely of my interest, but also of my service. To the lynched negroes of the South and to those who lynch them, to the outraged citizenry of the North and to their criminal outragers, to the wretchedest wanderer on our streets, to the neglected child of the rich and his neglected parents, to the child laborer in cotton-mill and coal-mine and beet-field, to women in sweatshops, to operators breathing dust-laden and stuff-filled air, to exploited humanity in the Orient, to war's maimed and to lust's ruined—to them all in my privileges received from the gospel of the Lord of life, I owe the debt of Christian service until human brotherhood and justice and righteousness prevail.

Many are the problems of men to which we must apply the solution of the Lord of life: problems of poverty, disease and broken homes, problems of crime, war and injustice, problems of misdirected childhood, sex perversion, racial antipathies, industrial difficulties, international complications and sectarian divisions.

Practical Christianity is the working out, by the people of God, of His redemptive plans for all of humanity in all its relationships.

The appeal of practical Christianity is to action; its test is in life's deeds. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." "Why call ye me Lord, Lord, and do not the things which I say?" Jesus' judgment is based upon the fruits produced: "By their fruits ye shall know them." In action life habits are formed, and out of habit character is built. Even the ordinances, no matter how significant in historic meaning, nor how vital with mystical experience, must be performed actively, and can answer in neither of these aspects until they are performed. It is in the practical participation in them, in the very manner of action in which every character-determining habit has its origin, that the historic and mystical aspects of baptism and the Lord's Supper are realized.

True discipleship means not only accepting the Son of God as Saviour, and experiencing Him as indwelling Christ, but also following Him as Lord of life, possessing His passion for humanity. It awakens a glorious madness of self-sacrifice. It brings vicarious sufferings and irresistible offerings of self for less fortunate folk. It means poignant sensitiveness to human needs and vigorous, aggressive protests against every human injustice. It creates an intense desire to supply the deficiencies of the handicapped and tender ministries to the wounded. Discipleship to the Lord of life means that His followers are sanctified and empowered with the divine love and life, and burn

with a consuming passion to bestow it upon their fellow-men, and with it redeem them from their ills.

But full-rounded Christianity must be part of a threefold whole: historic, experimental, practical. Standing alone, it reduces its religion to the level of a humanitarian and socialistic program, with forgiveness of sin and personal comradeship with Christ left out.

So we speak of Him as Jesus Christ our Lord. The gospel of God is concerning His Son, who combines in His own person all three phases of the divine relationship. He is Jesus the Saviour, the historic ground for faith; He is the Christ, the abiding Guest of the heart, the indwelling ground for such mysticism as the Spirit of God brings to pass; He is the Lord of life, the practical ground for daily living. It is not a matter of fundamentalism, mysticism or socialism, each excluding all else. His gospel is inclusive and all-embracing of spiritual truth. The historic Jesus dwells in the Christian's heart by faith and through the Christian Christ operates in the affairs of life. It is in the unity of the Christ of history, the Christ of experience and the Christ of practice that is to be found the key to unlock not only the secret of apostolic Christianity. Also here is the key to the understanding and acceptance of the gospel of God's Son.

Henry Drummond used to tell of an undergraduate student at Cambridge whose sweetheart visited his room. She found its walls covered with pictures of actresses and race-horses. She said nothing to the young man about it, but on his birthday presented him with a picture of the thorn-crowned head of Jesus. A year later she visited Cambridge again. Now the thorn-crowned Christ hung over the fireplace, and the

other walls were adorned with charming landscapes and a few well-chosen reproductions of the masters; the others were all gone. The student caught her approving looks, and said: "It has made a great difference in the room, but, what is more, it has made a great difference in me!"

When in mind, in heart, in life, you know God's Son as Saviour, Guest and Lord, you, too, will say: "He has made a great difference in me!"

VI.

BAPTISM INTO CHRIST

BY ELBERT M. WHITWELL.

"Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life."—Rom. 6: 3, 4.

INTRODUCTION.

WHEN we speak of Christian baptism we usually think of water. When Paul thought of it he thought of Christ. In this difference in thinking lies the secret of the divisions which occur among Christian people in regard to baptism. Too often we look only upon the physical side of baptism; we fail to grasp its inward and spiritual meaning.

Perhaps no other subject in the New Testament has been the theme of more teaching and preaching than that which we now consider. Yet, in spite of all that has been written and said about it, the church still is sadly divided about it. In the days of Paul there apparently were many who did not understand the meaning of baptism. It is in view of this fact that Paul strikes at the very root of the question in the words of our text. He did not seek to make clear to them the proper *form* of baptism—for there was only one form—but he did seek to explain to them the *meaning* of the ordinance. After all, most people will

not be convinced that the form is important unless they are first convinced that the meaning is important. The question of first importance, then, is not *how* should one be baptized, but *why* should one be baptized. In other words, what does it mean? Why should one be baptized in any form? Properly to answer this is to solve all other questions that may arise concerning baptism.

There are two facts which are apparent from a study of baptism as it has been taught and practiced by the church: There has been much ignorance manifested concerning its meaning; this ignorance has led to much erroneous teaching and practice. It is the purpose of this sermon to make clear two things: First, the essential meaning of Christian baptism; second, when once this meaning is laid hold of, all other questions concerning it are easily understood.

I. What Is Christian Baptism?

There are some who look upon baptism as a mere physical and legalistic act. They think of it as a kind of test that Christ has ordained merely to prove whether or not we have faith enough to obey Him. To such it has no further value. There are others who swing to the opposite extreme and make baptism wholly spiritual, denying that there is any value whatever in the physical act. The true teaching of Christ is a combination of these views, for Christian baptism is both physical and spiritual.

It is entirely out of harmony with the nature of Christ and with the spirit of His teaching to make a purely physical act a condition of salvation. If baptism means nothing more than being dipped in water,

it is absurd that Christ should have associated it with being saved. But it is more than this; it is an act which is highly spiritual and symbolic. Like its Author, it has a dual nature: it is physical on the one hand; it is spiritual on the other.

Christian baptism is induction into Christ. This fact Paul makes clear in the words of our text: "Are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?" Thus it was not merely a burial into water, but also into Christ and into His death. Now, induction into Christ by baptism necessarily involves both Christ and the person baptized. For the baptized it means the giving up of sin, or, as Paul puts it, death to sin and an inward acceptance of Christ. It means, further, a definite commitment to a new life. Our death to sin, burial in baptism and commitment to new life are all compared to the death, burial and resurrection of Christ. How could it be more clearly expressed than in these words: "We who died to sin, how shall we any longer live therein? . . . We were buried therefore with him through baptism into death. . . . So we also might walk in newness of life"? (Rom. 6:2-4.)

On the part of Christ baptism is the formal and distinct acceptance of the subject as a citizen of the kingdom of heaven and the forgiveness of his past sins. On the part of both it is the formation of a spiritual union. When these conditions are lacking, there can be no baptism, in the Christian sense of that term.

Baptism may be compared to marriage. As you know, marriage is a dual action; it requires two persons. It is also both outward and inward. Two persons, because of love for each other and faith in each

other, decide to take each other as life companions. But this inward decision does not constitute marriage. There must be also an outward ceremony. But the outward ceremony is not marriage of itself; it must be accompanied by the mutual consent of the contracting persons. A man might love and trust a woman, he might desire to take her as his wife, he might even succeed in having some kind of outward ceremony pronounced, but the marriage would not be legal unless she consented to take him as her husband. This same thing, I say, is true of baptism. It is the joint action of Christ and the human person. Also it is an act in which loving spirits meet in mutual acceptance. Unless the spiritual conditions be fulfilled, the act is not baptism, and, unless the outward act is entered into 't, is not baptism; it requires both.

Baptism is an expression of the emotions. Human motions can not be adequately expressed except through action. When Jesus was in the flesh, a poor, sinful woman, overcome by His pure life as contrasted with her own sinful one, fell at His feet and washed them with her tears, drying them with the hairs of her head. Does one say that there was no merit in these outward acts? If so, he is wrong. What she did at once relieved, steadied and ennobled her. But how shall we to-day express our love and gratitude for the Master? Jesus has provided that we, too, may fall at His feet in the beautiful act of baptism.

When the mother bends over the lifeless form of her dead child and kisses its cold lips, what means that action? The child is not aware of it, and is not benefited thereby. But the mother is benefited; it helps her to express the deep emotions of her broken

heart. When one meets a dear friend whom he has not seen for a long time, there arises in his heart certain emotions. But these can not be gratified by merely looking at each other, or by any merely mental process. These emotions will speak in outward action. There will be an exchange of greeting and some action such as the handshake or the embrace. No one would feel that his emotions had been gratified when he had greeted his friend inwardly only. The same thing is true of those who would become children of God. It is not enough for one to repent of his sins and inwardly to trust in Christ. The inward emotions must be expressed—they demand to be brought to the view of all.

Baptism is also, as Paul thinks of it, a great preacher. He says that as a burial and a resurrection it bears testimony that Jesus died, was buried and arose from the dead. And this is the heart of the gospel! It also bears testimony in another way. By its outward form—that of a burial—it proclaims to the world that the subject has died to his sins. When Paul says, "We were buried therefore," he refers to the death about which he had just spoken. In effect he is saying that we have died to sins and therefore we are buried.

What, then, is baptism? To sum up it is: (1) An induction into Christ and into His body (Rom. 6:1-4; 1 Cor. 12:13; Gal. 3:27). (2) It is an expression of love and gratitude for the Saviour on the part of a penitent believer. (3) It is a witness to the death, burial and resurrection of Christ, and a testimony that the sinner has died to his sins and now commits himself to a new life. (4) It is a relationship entered

into by both Christ and the believer, which binds them together in spiritual union.

II. Having Thus Established the Meaning of Christian Baptism, All Other Questions Pertaining to the Subject Are Easily Understood.

Having established the true meaning of baptism, we now undertake to show that all other questions pertaining to this subject are easily understood. Suppose the question arises as to who has a right to be baptized. There can be no doubt about this. By its very nature baptism could be observed only in the case of those who are capable of dying to their sins and entering, by faith and obedience, into spiritual union with Christ.

Let there be no question as to infants or adults, of male or female, of black or white. The question is: Who can and will die to sin and live to Christ? In the Bible this question answers itself, and the answer is naturally derived from the *meaning* of baptism.

But let us see whether this answer is substantiated by the Scriptures. A few passages will be sufficient to show that such is the case. Jesus makes faith a requirement on the part of those who would be baptized. "He that believeth and is baptized shall be saved" (Mark 16:16). When a pagan jailor asked Paul and Silas what he must do to be saved, they bade him: "Believe on the Lord Jesus" (Acts 16:31). But in the same paragraph we are told that the jailor was baptized in the same hour of that night. Had the jailor not first believed on the Lord Jesus, he would not have been baptized.

Peter connects repentance with baptism, for, in telling those who desired to know what they must do, he says: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins" (Acts 2:38). In view of the Scriptural meaning given to the ordinance of baptism, it would be impossible for any one to be baptized unless he were a penitent believer in Christ. Thus, as was to be expected, we find that the New Testament makes faith and repentance prerequisites of baptism.

Let us look at another much-debated question. Is baptism essential to salvation? Most Protestant churches to-day hold that it is not. They say that a person is saved before, or without, baptism. But, from the meaning of the ordinance as it is given by Paul and other New Testament writers, we naturally infer that it somehow is essential to salvation. If it is an induction into Christ and the formation of a spiritual union with Him, if in this act Christ forgives the sinner of his past sins, then certainly it is essential.

But let us see if the Scriptures will enlighten us on this point, aside from what they teach regarding its meaning. We have already noted that Jesus said: "He that believeth and is baptized shall be saved." We have also noted the words of Peter: "Repent ye, and be baptized . . . unto the remission of your sins." Let us now add some more words of Peter: "Which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ" (1 Pet. 3:21). There are many other references that teach with equal clearness that baptism is one of the requirements

associated with the Scripture promise of salvation, but these will suffice; indeed, any one of these statements would be sufficient to establish our contention. Or, if it were not mentioned in any reference, we could rightly infer it from the meaning of baptism.

But why is it, you ask, that any one should doubt or deny that baptism is one of the requirements of salvation, in face of such clear statements from the word of God? Why do men seek to interpret away the simple meaning of such passages? It is because they have failed to grasp the spiritual meaning of baptism. As Paul implies in our text, they are ignorant of the fundamental fact that all really repentant believers, who are baptized, are baptized into Christ and into His death. Make baptism only a legalistic command, shorn of its spiritual significance, and the great majority of people will refuse to be convinced that it has anything to do with salvation. If it is an immersion in water, and nothing more, the average mind will never think of it as necessary to eternal life; and all Scriptures that teach it to be essential will, by such a mind, be interpreted in some other way. But once convince a man of its true meaning and he is thereby convinced of its necessity.

We have time to consider but one other question: How is baptism to be administered? Like the other questions we have considered, the mode of baptism can be rightly inferred from the meaning of the ordinance. Let us suppose the case of a man who knows absolutely nothing about the New Testament. Let us teach him the meaning of baptism as it is taught in the New Testament. We also tell him that there are practiced by Protestant churches three common meth-

ods of obeying the ordinance of baptism. And we ask him which of the three—sprinkling, pouring or immersion—is in harmony with the meaning of baptism as he has learned it from the New Testament. There could be but one honest answer, and that would be immersion. It is the only form which is typical of the death, burial and resurrection of Christ. It alone pictures a burial into Christ and union with Him. It alone is a type of the person's death to sin and resurrection to a new life.

Having, then, deduced the form of baptism from the meaning of the act, let us see if our deduction is in accordance with Scriptural teaching. The fact that immersion is the only form of baptism taught in the New Testament is so well known that we shall not spend much time on that point. A few general statements and a few references to Scripture will establish that fact in the minds of any who may be in doubt. All Greek scholars are agreed that the word rendered "baptize" in our English versions has, in the original language, but one signification—to dip, immerse, plunge, bury or perform some equivalent of immersion. All standard Greek lexicons so translate the word and all Greek scholars so render it, regardless of their church affiliation.

It is also a well-known fact that great men like Martin Luther, John Calvin, John Wesley and other eminent scholars have freely admitted that immersion was the form of baptism practiced in the days of Christ and His apostles. Scholars of the present day are even more emphatic in their affirmation of this fact. In the Bible itself we find no record in either the Old or the New Testament of any one having ordinary water

sprinkled or poured upon him for any purpose. People were sometimes sprinkled with blood, with ashes, or with a preparation called "clean water," such as is described in Ezek. 36:25 and Num. 19:17-19, but never was common water so used, such as would be found in a lake, a stream or a well.

In the New Testament every case of baptism mentioned, if described at all, is described as an immersion. Jesus' baptism in the Jordan was described as an immersion (Matt. 3:13-17). The Holy Spirit directed Philip in his dealings with the Ethiopian treasurer, and the baptism which resulted was unmistakably an immersion. We are told that "they both went down into the water, both Philip and the eunuch; and he baptized him." We are then informed that "they came up out of the water" (Acts 8:38, 39). Paul, in speaking of his own baptism as well as that of the Roman Christians, says: "We were buried therefore with him through baptism into death" (Rom. 6:4). He makes a similar statement in regard to the Colossian Christians. To them he wrote: "Having been buried with him in baptism, wherein ye were also raised with him" (Col. 2:12). It is difficult to see how such plain language can be misunderstood.

To multiply references in favor of immersion would be useless. The Bible teaches but one way to be baptized, and that is by a burial in water. This simple truth is seen alike in the meaning of the word "baptize" in the original language, in the significance of the ordinance and in such Scriptures as describe it. Church history bears out the contention of scholars that baptism was administered by immersion only, in the earliest days of the church.

In spite of all this undeniable testimony in favor of immersion as the correct form of baptism, there are many sensible persons who teach and practice something else. Why is this true? Why do these people misinterpret the plain Scriptures which teach immersion? It is because they have not comprehended the meaning of baptism. They do not understand that baptism is a figurative induction into Christ and into His death; that it consummates a spiritual union with Him and is a definite commitment to a new life.

To be convinced of this fact, question any person who is satisfied with sprinkling or pouring as to what baptism is. Ask him why any one should be baptized at all. You will find that he has no clear conception of its meaning. He may say that we ought to be baptized because Christ has commanded it, but he can give no good reason why Christ should have commanded it. He may say that it is an outward sign of an inward grace, but, even if he can explain what that expression means, he does not know why that particular "outward sign" should have been chosen, rather than some other sign. To him baptism is not essential. To him it is not a burial into Christ; it is not the putting on of Christ, not the forming of a spiritual union with Christ. In short, baptism to such a person has no deep inward and spiritual meaning. It is merely an outward act, and, being such, he is not very heartily concerned about its particular form.

After all, why should a man be concerned about the form of baptism if it has no deep spiritual meaning, and if, as he sees it, it is not essential to salvation? Only the numerous references to the subject in the New Testament, together with the customs of the

churches, prevents the ordinance from being dropped altogether by those churches which teach that it is a "non-essential." If the Christian world is ever to be united as to the form of baptism, it must first learn its essential meaning. We have been spending most of our strength, thus far, at the wrong end of the line of controversy. It is our first duty to teach what Christian baptism really is. Then we can and should teach men to be careful that they observe it in the way which the Lord has ordained.

Conclusion.

Let no one think that in this sermon I have intended to minimize the action of immersion. There is room for no other practice. In fact, speaking Scripturally, it is impossible to be baptized in any other way. There are substitutes for baptism which are different from immersion, but they are only substitutes, and have all been introduced since the time of Christ and the apostles. It is the purpose of this sermon, however, to place the emphasis on the most important phase of this question. In the days of the apostles there was no "*mode* of baptism," there was just "baptism." The New Testament, therefore, lays stress on the moral and spiritual side of the question, and speaks of the physical side only casually, or by way of emphasizing the spiritual meaning. Paul does not need to defend the act of immersion in his letter to the Romans. They had all been immersed, and no one thought of any other way in which to be baptized. But he did need to remind them why they were baptized and what it meant—how from that time on they should no longer live in sin.

Practically every sermon that I have ever heard or read on the general subject of baptism has been very unlike the treatment given it by Paul. Nearly always the matter is treated in reverse order. Paul drove home the meaning of the ordinance, mentioning the form—that of burial—only to emphasize and support his argument concerning the meaning. He speaks of baptism as a burial, not to emphasize the act of immersion—that was taken for granted—but to show that it was a burial *into Christ*. He wanted to show that those who were thus buried had died to their sins and should not any longer live therein. Preachers and teachers of to-day usually reverse this order. They too often lay much stress on the outward form and mention the inward and spiritual meaning only casually or not at all.

Baptism should be preached and taught with fresh emphasis. We need to go back to Paul and learn afresh its meaning. Every sinner ought to know that baptism includes the giving up of sin, the acceptance of Christ and the beginning of a new life in Him. Every Christian, as he witnesses a baptism, should be reminded that he, too, has been buried with his Lord and into His body, and that he should therefore no longer live in sin. "Shall we continue in sin? . . . God forbid. We who died to sin, how shall we any longer live therein? . . . We were buried therefore with him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life."

VII.

QUENCH NOT THE SPIRIT

BY CHARLES H. LEMMEX.

"Quench not the Spirit."—1 Thess. 5: 19.

THE Holy Spirit is the most potent possession in the life of a Christian. He comes to dwell in the life, through the grace of God. He enters because of obedience to Jesus Christ. He abides because He is a welcome guest. He produces Christlikeness through whole-hearted consecration. His work is absolutely indispensable; therefore the admonition of the apostle: "Quench not the Spirit."

The fact that the Spirit is a guest with keen sensibilities is easily observed in the text. He comes, abides and works as permission is given. It is evident that men may hinder the activity of the Spirit, and may quench Him and even drive Him entirely from their lives, so that they become apostate. It is also evident that men may, through their attitudes and works, deprive others of the effectual indwelling of the Holy Spirit.

I. The Work of the Spirit.

God as our Father dealt directly with men from the time of Adam until the coming of Jesus Christ. He revealed Himself to "holy men of old," commissioning them to instruct chosen people in righteousness and

to foretell the coming of His Son into the world to complete the plan of salvation. The Son of God came, fulfilling the promise to Abraham. His specific task was to reveal the Father, and through that revelation to make known the way of salvation to all men. His work was consummated through the shedding of His blood upon the cross, His resurrection from the dead and His ascension into glory. As His work came to a close He gave hope to His followers, assuring them that He would not leave them desolate, but would send a Comforter, the Holy Spirit. "Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth." Accordingly, upon the day of Pentecost, the Holy Spirit came manifesting Himself in a miraculous way through the apostles, and in a marvelously liberating and comforting way to the sin-cursed multitudes.

We are now living in the dispensation of the Holy Spirit of God. His work is being accomplished in and through consecrated men whose souls become the temples of His abode. The revealed work of the Spirit is most interesting. Jesus taught: "Howbeit when he, the Spirit of truth, is come, he shall guide you into all truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine, and shall declare it unto you" (John 16:13, 14). The very first work of the Spirit, on that great Pentecostal occasion, was to reveal to the apostles the truth of which the multitudes were in need. He gave them the necessary languages so that the multitudes from the fifteen recorded nations and many others might hear in their own tongue. So mighty was this demonstration

that the throngs were confounded. Many of them wanted to accept the unusual evidence as a manifestation of divine power, while others reckoned it as being the mouthings of drunken fools. Peter, naturally an impulsive man, came hurriedly to the defense of his companions. How differently he assailed this crowd of mockers from the way in which he met those who went to Gethsemane to arrest the Christ. Then he drew his sword and cut off the servant's ear. Now he draws the sword of the Spirit, and, with practically no experience, wields it with such dexterity as to overwhelm the multitudes. They were driven back over the scenes of their foul careers, forced to realize the awfulness of their crimes and to cry out in anguish: "Brethren, what shall we do?" This yielding was not the effect of the work of Peter; it was the result of the work of the Holy Spirit manifesting the power of God through a regenerated, consecrated man.

This experience of the apostles was only one of many that followed in the wake of the promise of Jesus: "And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say: for the Holy Spirit shall teach you in that very hour what ye ought to say." Again and again the disciples witnessed to the power of the resurrection in the very face of cruel bodily punishment, prison terms and even death itself. Had it not been for the conscious presence of the Holy Spirit, who continually called to remembrance the promises of Christ and revealed the truth as needed, they would have been utterly defeated. The Holy Spirit began His work by revealing the truth. Since that time He has continu-

ously revealed the deep things of God to him who sincerely seeks.

A further work of the Spirit is to "convict the world in respect of sin." This conviction comes as the result of being convinced that Jesus Christ is God's Son. Faith in Christ comes from an acquaintance with Him through the Word. "These are written, that ye may believe that Jesus is the Christ, the Son of God." Through the Word the Spirit quickens the soul. Man is begotten again of incorruptible seed: "Through the word of God, which liveth and abideth." He is born again of the water and the Spirit. The Holy Spirit not only operates through the Word, He uses men also. Their transformed lives, their attitudes toward one another and toward all men give evidence of the convicting, transforming power of the gospel.

The Spirit acts as a witness. Naturally men want reassurance for their beliefs and practices. It is impossible for flesh to behold or to know God. That believers may not fall by the wayside, the Spirit bears witness with their spirits that they are children of God and joint-heirs with Christ, if they meet the conditions. Further, "we know that we abide in him and he in us, because he hath given us of his Spirit." This attestation is an individual experience. Often it is impossible to explain the assurance realized. However, this peace that passes all understanding is genuine, and is counted the greatest of riches by those who possess it. Strengthened in hope and comforted in tribulation, men press on, counting "all things to be loss for the excellency of the knowledge of Christ Jesus," realizing that work in the kingdom is not in vain.

The Spirit not only bears witness in men, but is also Christ's witness in the world. The apostles were arrested for preaching. The Lord delivered them from prison. They were rearrested. Peter, in making the defense, declared that they were witnesses of the crucifixion and the resurrection, and that they believed in Christ as the Saviour of the world. He not only states that they are witnesses, but strengthens his argument by declaring that the "Holy Spirit, whom God hath given to them that obey," is also a witness. The Spirit is always present, so that, if possible, He may strengthen or comfort the individual, and add force to the testimony of the Word, that there may be a true witness for the Lord among men.

Man, in his finite, sinful condition, would be in a deplorable state were it not for the grace of God. Because of the voluntary sacrifice of Christ as a sin-offering, the sinner may, through His shed blood, enter into the presence of God. However, God's ways are not man's ways. The humble Christian acknowledges his inability to pray acceptably. Here the Spirit comes to the rescue. He is thoroughly acquainted with the needs of the individual. Heaven is His home. He knows the mind and the will of God. Accordingly, "the Spirit himself maketh intercession for us with groanings which cannot be uttered." Consequently, "all things work together for good" to them who love and serve the Lord.

Another great work of the Spirit is to direct and assist in the tasks of the kingdom. Philip, in obedience to the Lord's command, hastened along the way that went from Jerusalem to Gaza. As he went he saw a man from Ethiopia riding in a chariot and read-

ing Isaiah the prophet. Apparently Philip hesitated. Immediately the Spirit urged him to proceed with his task. Whereupon Philip ran to the chariot of the Ethiopian, took advantage of the opportunity, and erelong this treasurer of Candace the queen was going on his way rejoicing because of the glorious salvation he had found in Christ.

The disciples were scattered abroad at the stoning of Stephen, and went everywhere preaching the gospel. They went as far as Antioch in Syria, laying in that city a foundation for that which soon came to be a great church of Christ. Barnabas, having been sent out from Jerusalem, visited this new congregation and marveled at what was taking place. He exhorted them that with singleness of heart they continue in their good work. The church was Spirit-filled, and became the principal base for missionary activity during the apostolic age. Manaen, Barnabas, Niger and Saul were very devout leaders in the Antioch church. While they were ministering and fasting the Holy Spirit said: "Separate me Barnabas and Saul for the work whereunto I have called them." Complete obedience followed. "So they, being sent forth by the Holy Spirit, went down to Seleucia; and from thence they sailed to Cyprus." No more successful work was ever done than that which was accomplished by Paul, the divinely sent apostle to the Gentiles.

In the New Testament period the Holy Spirit revealed the glorious truth of the kingdom of God in an understandable way. Men forsook the allurements of the world that they might embrace this kingdom and make it known in every nation. So great was the convicting power of the Spirit that three thousand yielded

on the day of Pentecost. As the days went by, the number was added to and multiplied until millions were acclaiming Jesus Christ to be the Son of God and their Saviour. It was the Spirit who was bearing witness to the Word as it was being told, and it was the Spirit who was using men's lives and work to prove the reality of God's kingdom in the world. Without the Spirit those Christians would have been helpless. It was He who translated their prayers before the throne of God and thus released to them the powers necessary for their difficult tasks. He commissioned men in those days and went with them as they obeyed. As the Holy Spirit revealed truth, convicted ungodly men, assured believers in their faith, bore witness to the Word, faithfully witnessed for Christ, commissioned and assisted workers in establishing the kingdom in the first century of the Christian era, so through succeeding ages He has been and is the potent power in the program of redemption.

II. The Spirit Safeguarded.

The indwelling of the Holy Spirit and His marvelous works in the life are indispensable to the Christian. God, according to His mercy, gives the Spirit to all who obey the gospel. In His providence, also, God reveals the way whereby this most precious possession may be safeguarded, thus insuring His presence through all life.

It is one thing to permit the Holy Spirit to enter the life, but it is quite another to know how to practice Christian living so that the Spirit will not be grieved or hindered in doing His most effectual work. Peter, in his second Epistle, gives an excellent sug-

gestion for a successful adventure with Christ. With the possibility of becoming partakers of the divine nature looming prominently before the Christian, diligence on his part is urged. Man is expected to apply himself diligently. When he has done his best and need arises, the Spirit will intercede.

Faith was the accepted basis in the program of Peter. In our own case, as it was in his, faith is to be added to virtue, or courage. How necessary it is to be courageous as temptations, criticisms and difficulties appear. The faint-hearted grow weary, pause by the wayside and count the cost too great. Courage is to be supplemented by knowledge. The whole Christian experience, as well as the promised rewards, depend upon knowledge. Paul, while recognizing that the Jews had zeal, declared it to be valueless because it was not according to knowledge. This condition need never arise in the experience of a Christian, for "every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work."

There are two ways of travel: the one the way of least resistance, the other the uphill climb. Only those who master reach the higher levels. Unless directed, the imagination runs riot, and ungodly thoughts course through the mind. Ugly speech and unholy living follow. These must be crowded out. The flesh must be brought into subjection. This difficult task is only accomplished as the individual practices self-control in all things. Our day is a day of impatience. Commercially, men are continually speeding up their activi-

ties in order to meet competition. Mechanically, institutions and conditions may be accelerated; but when it comes to transforming life the pace can not be so rapid. The Christian must have patience—patience with himself, because he will not always be as successful as his ideals dictate; patience with others, because it is impossible to know all the motives that prompt their actions. "Let patience have its perfect work, that ye may be perfect and entire, lacking in nothing." "Like begets like." The truth as it finds lodgment in the heart ultimately will find expression as righteousness in the life. Reasonably, then, Christians who have been granted all things that pertain unto life and godliness should possess some of the characteristics of the Father. "Godliness with contentment is great gain."

There is a kindred feeling among those of like faith. Christians will be kind to all men; however, the spirit of brotherly kindness will be especially evident among those of the church. Peter concludes his program by crowning it with love. Love prompted God to save the world through the sacrifice of His Son. Love has been, and always will be, the motive power of Christianity. Paul acknowledged that without love his life was nothing. Of necessity the disciple's life will be saturated with love. The first great commandment, according to Jesus, is to love God with every faculty at man's command. The second is closely related in that men shall love their neighbors as they love themselves. True, this is difficult, but entirely possible when love is present. Love is so mighty that it leads out of the realm of self into the realms of others and makes possible the application of the Golden Rule. When one has a life based upon the knowledge of God's truth,

being courageously lived through self-control and patience, and having as its motive power the love of righteousness, which exemplifies itself in godliness and brotherly kindness, it is no wonder that Peter guarantees victory over sin, joy in the Christian experience and an entrance into the eternal kingdom of Jesus Christ.

The Spirit may be further safeguarded through regular devotional habits. A portion of God's word taken into the life daily gives the Spirit material with which to work. It affords a basis for meditation, an activity so necessary in Christian development. After a listening period, the prayer period, through which confession, thanksgiving and petition are voiced. In such conditions as these the Spirit is at home and contentedly carries on His redeeming work.

The Lord's Day offers advantages for spiritual growth. Those of like faith gather that they may have fellowship in united worship. Christians are brought face to face with the great facts of the gospel through the ordinances. A self-examination takes place which frequently leads to an acknowledgment of sins committed. The outcome of this is a renewed consecration and a determination to continue the "good fight of the faith."

In such an atmosphere the Spirit is not idle. He challenges and calls to new endeavor. If His advice is heeded, and the resolutions made during the sacred moments of communion and worship are put into practice, then the Spirit has right of way and will direct, strengthen and comfort to a degree that passeth the understanding of those who know Him not. That this is true millions have testified.

III. The Spirit Quenched.

There are certain results that inevitably follow the quenching of the Spirit. Because of lack of attention, the Spirit is grieved and hindered in doing His work. Consequently His influence is not a strong factor in the life who turns away from Him. Doubts begin to arise. Fundamental truths of the gospel are questioned. Faith in the divinity of Christ disappears. Confidence in self and in the entire human family gradually diminishes. The high standards of right living, once so potent, lose their forcefulness. Habits radically change, and such an individual returns to the old life, yea, goes beyond it into darker recesses of ungodliness.

With faith gone and life faltering, his fellows begin to lose respect for and confidence in him. His reputation, which had been that of a worthy servant, is humbled and brought to naught. The influence that radiated from his life as a benediction and as a force that had turned the tide of battle in favor of righteousness in many lives is no longer present. The forces of evil triumphing in him cause the ungodly to continue in their sin, babes in Christ to perish, and even the stronger in faith to stumble. Good were it for such a man had he not been born.

By their fruits ye shall know them. The Spirit, being quenched, is unable to do His work, therefore "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control," which are His fruits, are entirely absent, and the life is weighed down with the unholy works of the flesh. Such a man, going on down the broad way, repulses the Spirit and be-

comes a wanderer. He reaps heartaches, discouragement, sorrow, remorse and corruption, for he has sown unto the flesh. His condition is many-fold worse than before he had known Christ. "For if, after they have escaped the defilements of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the last state is become worse with them than the first" (2 Pet. 2:20). Jesus speaks of the evil spirit that went out of a man and sought rest. It is reasonable to say that it left because Christ, through the Holy Spirit, came to dwell there. A life filled with good would have resulted had it not been that self-will was still enthroned. The Holy Spirit, being grieved because He was ignored, departed. The evil spirit returned, found the life cleansed, but unoccupied. In glee he sought seven others more evil than himself. Returning with them, he continued his fiendish work. "And the last state of that man becometh worse than the first." The grim reaper releases from the torture of the flesh only to reveal the awfulness of the wages of sin—death, alienation from God, Christ and the righteous forever. All this because the great Spirit of the living God is quenched and crowded out of the life. "If any man hath not the Spirit of Christ, he is none of his."

Conclusion—"Quench Not the Spirit."

The direction and assistance of the Holy Spirit are needed just as much now as at any other time in history. The coming of the automobile, radio and moving pictures has greatly increased the tendency to be indifferent to the call of Christ. The home is not func-

tioning as a character-builder as it once did. This fact is one of the main reasons for the looseness so apparent in home ties. The Lord's Day is looked upon more and more as a day to flit about in search of pleasure. Only here and there is found a church that is filled regularly to capacity. The propagation of religious cults and fads goes merrily on. Disregard for law and the sacredness of life and property is so apparent and general as to strike fear into the hearts of the sober-minded. Crass commercialism greedily preys upon the weaknesses of man. The liquor traffic and the tobacco trust, fortified behind graft and avarice, carry on their blighting work. Corruption in politics is so glaring and of such a nature that many men worthy of legislative and enforcement authority shun such honors as they would shun a pesthouse. The courts are disgustingly slow in their work, and it is most difficult to get justice before the bars of the land. Hopeless? No! There are multitudes who still have faith in God and have not bowed their knee to Baal. However, that this group may act as the steadying influence in dire times, the Holy Spirit must have right of way in each individual life. The Lord worked wonders with Gideon and his band. God will providentially act to-day when need arises and men cooperate.

The fields of the world are white unto the harvest. There seems to be an awakening to spiritual things, especially in lands where Christianity is comparatively new. Effectual doors are opening. Under the guidance of the Holy Spirit, Paul and Barnabas left Antioch for a Christian adventure among the Gentiles. Successful missionaries depend just as much upon the

Holy Spirit to-day. Every disciple who is a soul-winner labors under the direction of the Holy Spirit. Without Him he is nothing. "Quench not the Spirit."

Humanity is distressed and suffering. Unfaithfulness to the marriage vows, chronic illness, widowhood, fatherless and motherless children, economic problems, pitiful conditions of old age, failures, disappointments, discouragement, burdened sinful souls, loss of loved ones with accompanying heartaches and sorrows, are universally present. Jesus Christ was manifested to minister to all who are so afflicted. No one is so well qualified to be a minister of mercy as he who is Spirit-filled. He has eyes to see, ears to hear and a heart that feels. He is approachable and compassionate. For the sake of a miserable humanity, "quench not the Spirit." Quench not the Spirit for the sake of your own soul. His presence assures the peace that passes all understanding. Your usefulness as a servant of Christ will be many-fold greater because of the Spirit's direction. The joys of your day will be greatly multiplied and your hope of the future made sure by the indwelling of the Comforter, who remains a helpful guest as long as He is welcome.

Miners work far underground, seeking the precious metals so secretly hidden there. In the dim light of the tallow candle they drill in the granite through the long hours of the day. Then the holes are loaded with dynamite, the fuses are lighted, and the men hasten away to safety in a distant ante-room. In order that the light may not be extinguished by the concussion from the blasts, a lighted candle is placed in a hole in the wall over which a miner holds his hand. One by one the blasts are heard. All other lights are ex-

tinguished. The blasting over, the lighted candle is withdrawn to give light and safety to the miners as they make their way out of the blackness of the darkness of the mine. As miners realize the absolute necessity of light, using every precaution to conserve it, so those who possess the Holy Spirit should appreciate His presence and do everything possible to assist Him, that He may not be grieved or hindered in His absolutely essential work. "Quench not the Spirit."

VIII.

OUR RELIGION

BY WILLIAM HENRY MATTHES.

"Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world."—Jas. 1: 27.

ONE day an old question gripped me with new power and tremendousness. Suddenly, overwhelmingly, it came upon me. This was the question: What is religion? I journeyed over the earth to find an answer that would satisfy my questioning heart and puzzled mind.

In my journeyings I beheld priests and prelates, preachers and evangelists, bishops and archbishops—ecclesiastical folk robed in black, tied in white, gaitered in dignity, gowned in respectability. And I said to my questioning heart: "Here is religion." But a voice, an inner voice, rising out of my deep questionings, said to me: "Is this religion?" Slowly it dawned on me that here was only the officiary of religion.

I saw, in my wanderings, churches and chapels, cathedrals and cloisters. Worshipers were passing in and out. I heard their anthems of praise, bowed with them in their prayers. Here was a simple chapel adorning the countryside which spring had touched. Here I saw a gorgeous cathedral, marble and granite, brass and bronze adorning it like frozen music; leaping spires, flaming windows, stately columns; a thing

of beauty, time-defying, thought-inspiring, spirit-impelling it was, standing there in the dense population of a great city. Sincere appreciation welled up within me. "Here is religion!" said I. But again that inner voice queried: "Is this religion?" My mind concluded that I had seen the art and architecture of religion, the simple and the gorgeous garments of an institution.

Once more I journeyed. Now I came upon many volumes—the thoughts of philosophers, theologians, preachers; the testimonies of folk of lesser intellect. Creeds I read, decrees of councils, impassioned discourses, dissertations by scholars, hymns by saints and sages. Books! Books! Wonderful books, bound in royal purple, gilt with gold. Books stamped with the signs and symbols of a spiritual universe. Books the saints had wept over, fought and bled over; youth had pondered them, old age had treasured them, the broken-hearted had clutched them in the hours of their hope and despair. They told of "The Origin of Man," "The Nature of God," "The Destiny of the Race," and that is only a small part of what they told. "Surely here I have found an answer to my question," I said exultantly. But that inner voice, like a laughing angel, queried again: "Is this religion?" Alas! I had only found the literature of religion.

It was then that I turned and addressed my query to the wise ones of the earth. I asked one man called an "infidel": "What is religion?" He answered: "Religion is a mystery. Religion is a childish superstition." The historian told me: "Religion has been the greatest force in history." The statesman averred: "Religion is the greatest safeguard of a civilization,

the best guarantee of civic progress." The practical politician reminded me: "Religion is a mighty force to be reckoned with. A sleeping church is my best friend." Then he reminded me how, in days gone by, an excited slaveholder had exclaimed: "For God's sake, keep the preachers quiet!" And he recalled for me that epigram of the iconoclastic Eugene Debs: "In those days they had wooden churches and granite preachers, but in these days we have granite churches and wooden preachers."

When I asked the scientist, "What is religion?" he merely said: "Religion does not belong to my realm. All I can say is that religion functions in spiritual adjustments, science with mechanical adjustments. Religion treats the universe as a person, science considers it a machine. Religion deals with the invisible, science lives on the doorstep of an invisible universe." I answered him: "Not all of your fraternity would admit all that you have asserted. Invisible? Indeed, love is invisible; force is invisible; thought is invisible. What a vast realm of the invisible!"

So at last I turned to the Book of books. Why had I not turned to it before? As I read the simple record a strange peace came over my soul. I read the record of men and women who had experienced religion. And One, the record said, was "the author and perfecter of our faith." His life and experience, His faith and testimony, stood out above all the rest like a sunlit, majestic peak above the foothills. Here was, to me, the supreme example of true religion. Finally I read:

"Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in

their affliction, and to keep oneself unspotted from the world" (Jas. 1:27).

That was to me a summary of all the Book had taught me about religion. "There are religions and religions," I reflected, "but here *is* religion." And I gloried once again in being a Christian. Let us give ourselves to a review of the implications of our text. Our reflection will cheer, stimulate, reinforce and satisfy.

I.

The first of these vital elements our text suggests is this: A right religious attitude. "Before our God"—it is an appeal to the moral consciousness of man and to conscience. It is an appeal to our powers of evaluation. "Before our God"—the revealed God, the God of our experience. This religious attitude is the highest reach of which the human consciousness is capable. It is an attitude which fills life full of meaning and purpose, for it is expression and concentration of the whole intellect, the whole will, the whole feeling of man. Our religion is an affair of the whole personality. Some would limit religion to being an affair of the heart; others emphasize the intellect; still others lay stress on the will. But there is danger in being fractionally religious. No man really assumes a wholly religious attitude until he seeks with his whole nature. Hence, God has supplied man with the record of the religious experiences of men and women, endowed man with powers to evaluate these experiences, to obey the principles of the spiritual life and to realize the longing for contact with reality.

Thus a young prophet declares he saw "the Lord sitting upon a throne, high and lifted up." Reverence

and awe filled his soul; in the midst of his experience he felt his own unworthiness. Before that "wholly Other" he confessed his own sinfulness and finally dedicated himself to the service of his God.

"Before our God"—it is the attitude of the worshiping soul, worshiping in spirit and in truth. It is the attitude of the penitent soul which hears the voice of God say: "Thine iniquity is taken away, and thy sin is forgiven." It is the attitude of the yielded soul which says in self-surrender: "Here am I; send me" (Isa. 6:1-10).

Or, recount the experience of the devout Cornelius. He had sent for Peter, and he assured the apostle that he was a searcher for the larger truth of the gospel of Christ. What a perfect manifestation of the true religious attitude is depicted in the centurion's words when he says: "Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord" (Acts 10:33). When Peter had spoken, Cornelius and his followers completed their obedience.

"Before our God"—faith and worship, obedience and self-surrender, these our religion includes, these are evoked by the true religious attitude. Thus man attains the highest reach of which he is capable. He believes, he obeys, he trusts, he worships, he surrenders, he knows; for "the Spirit himself beareth witness with our spirit, that we are the children of God" (Rom. 8:16).

II.

The second vital element of our religion, our text informs us, is *companionship*. "Before our God"—in the religious attitude lies the source of the supreme

convictions of religion. "And Father"—here is the supreme satisfaction of our religion. Our God is a companionable God. If God were simply a force, then we might be constrained to use it. If He were a principle, then we should merely try to understand and demonstrate it. If He were some exacting sovereign, we should attempt to discover the ritual of court approach and the sacrifices He commanded. But our God is a friendly God, a fatherly God, a God with whom we may have fellowship. This is the supreme satisfaction our religion offers to all mankind.

No one ever exercised more perfectly the right religious attitude than our Master. He walked and lived before God until His every word is held as the very word of God. He never drifted out of the circle of God's presence or God's will.

"Have faith in God" (Mark 11:22), He said; and, "This is life eternal, that they should know thee the only true God" (John 17:3). But the greatest thing Jesus ever said about God was uttered when He said He is "our Father." And the greatest thing Jesus did for humanity was to reveal to us that Father-God. The Christian doctrine of the incarnation calls attention to the fact that God and man are so related that they are capable of fellowship, of satisfying companionship. God is, since Jesus revealed Him, the Father who in His love forgives the returning prodigal. With true fatherliness He watches over His children, protects them, helps them, guides them. In their affliction He is afflicted; in their failures His plans for them are thwarted; in their attainments He is glorified.

What a grievous error is that which regards God only as some distant deity, like some far-off planet, of

which to be in awe. What folly merely to have an attitude toward the supernatural as one of "politeness toward possibilities." Voltaire once politely lifted his hat when he passed a crucifix. A friend exclaimed in surprise: "I thought you were an infidel! Are you reconciled with God?" Voltaire answered: "We salute, but we do not speak." A great many people deprive themselves of the deeper satisfactions and experiences of our religion by limiting their relations with God to some sort of vague and general gesture. The Christian religion offers us a warm, intimate, personal relationship, a divine companion, a Father-God. By this vital companionship life's fears are quieted, for we can hear Him say: "Be not afraid. I know. I will help you." Life's failures are forgiven, for the Father of love "is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). Life's successes are crowned by divine approval, for our Father is interested in the life and work of His children.

If the influence of some earthly companionship casts its spell upon us and helps us, how much more should the comradeship with the God-Father mean. Strength and life and peace are begotten of the companionship which our religion offers, to which our Master calls us when we heed his confident promise and trust in the goodness of our Father-Companion who is in heaven.

III.

A third element James includes in his practical definition of our religion—*conduct*. "To visit the fatherless and widows in their affliction." It is a call to be ministers of our religion, servants of our Father

in behalf of the world and its needy. Human need is on every side of us. Men have physical needs, social needs, economic needs, spiritual needs. Men in their affliction need the touch of the brotherly hand. It is the Christian's privilege to help his fellows in the spirit of Christ. This is the glory of our religion: that it ministers in love to all the needs of humanity. It has no room for selfish complacency; it has no place for a self-centered smugness. Its adherents are God's representatives on earth, and the kingdom of God is what its followers are promoting. Human need touches the great Father-heart, and that greatest need of all, occasioned by sin, has caused that heart many an ache and almost broken it.

It is love that describes the conduct of God in our behalf. It is love that must move us to such conduct in society that the healing forces of our religion shall flow from our activities as fresh mountain streams, to refresh, rejuvenate and redeem. It is not charity, in the ordinary sense of that word, the world needs, but a benevolence which has its source in divine love and finds its expression in the loving ministries of children of God. What a power for the redemption of the world would be a church fully consecrated to such conduct and service; a church where every member has a pastor-heart; a church that practices faithfully the stewardship of the manifold grace of God, of life, of time, of wealth.

And our religion, in the face of the world's need, demands yet more vigorous conduct. It is not satisfied merely to be an organized ambulance corps, picking up the wrecks of life and bringing them back to health and strength. It challenges an iniquitous economic

order. In the light of its high conception of human life and destiny it dares to tell our present social order that it is organized around the wrong center, that the motive of service must transplant the motive of acquisition. It dares to tell the institutions which cause so much affliction that men are all potentially the children of God, not depraved beings to be used as some "superior" mind may choose. When we awaken to the full social import of our religion and bravely wield its redemptive power, the forces that now are crushing human souls will slink back into the pit, and a million malformed children will have their birthright restored.

Furthermore, our religion is boldly telling ruthless Mars and his heartless coworkers that human life was not meant to be cannon fodder. Because our Leader is the Prince of peace, we faithfully follow Him in bringing to an end the ravages of war, this bringer of affliction, this creator of numberless widows and fatherless. There is no hope for our world unless we who are Christians set our faces like flint, embrace anew the social implications of the gospel of Christ and daringly work for a warless world. Our religion demands high conduct on the part of those who embrace it. It demands loyalty to our Leader, faith in His word and active service on behalf of the world's needy and needs.

Christ's man is not only called to save a never-dying soul; he must serve the present age, using the tools and principles of his holy religion in aggressive enterprise. Thank God for the hope our religion inspires, for the redemption it gives us, and the redeeming to which it calls us! This twofold aspect was expressed by Wesley when he sang:

"A charge to keep I have,
A God to glorify;
A never-dying soul to save,
And fit it for the sky.

"To serve the present age,
My calling to fulfill,
Oh, may it all my powers engage
To do my Master's will."

IV.

The last element of our religion, affirmed by the text, turns us again to the individual soul. It is the result of our religion in a human life that has set itself to follow conscience, availed itself of divine companionship, expressed itself in Christian conduct. "To keep oneself unspotted from the world" are the simple words of James. Character!—the result of our beliefs and our actions, our ideals and the practice of them. Character!—hammered out patiently, faithfully. Our religion is life, and not litany! It is character, and not creed. It is life—life that is lived in accord with the will of God. It is "the life of God in the soul," and the soul of man is the whole man. The soul of man is the material from which character is built. Character!—the sum total of what we are. Our religion is doing and it is being. Christian character is the highest goal of man.

Said Greeley: "Fame is a vapor and popularity is vanishing; those who cheer to-day will curse to-morrow; riches take wings and fly; only one thing abides—character." Oh, my friend! the religion I have called ours offers you an opportunity to make a conscious choice of those principles and influences of our divine Leader and Pattern which unconsciously, but surely,

will build your soul into a stately character, time-abiding, eternity-enduring, God-approved.

Conclusion.

Once I saw a glorious sunset, more glorious than any others I had ever seen. It was changing the western sea into hammered gold, and draping the mountains, whose feet were bathed by that sea, with veils of royal purple. The low clouds hung like lumps of liquid fire near the horizon. My soul drank deeply of beauty and inspiration. Then I saw in the south and west an ugly cloud of factory smoke ascending into the sunset sky as if to mock the beauties of God. It looked like a leering devil suddenly rising in the midst of an Eden. I turned my back. I would not look upon this ugly, man-made cloud. Absorbed in contemplation of that sunset, I soon forgot it. Several minutes later I turned to see the spreading beauty of the western sky. The ugly cloud had disappeared. I looked again and saw that it had been transformed by the sunset glow, until it looked almost like one of God's own clouds, and I marveled at the power of the sunset to transform. Then I thought of all the ugliness of human life which sometimes discolors our fairest dreams. Human life—ugly, repellant, impossible, hopelessly sordid! How often we are prone to give it up to its own sordidness! How often we are tempted to spurn it and turn to contemplation of spotless, divine beauties! But that is not the program of our God, and it should not be the program of the child of God. God, by our most holy religion, would transform the ugliness of human life until the human soul stands white, spotless, washed by the blood of the

Lamb, reinstated in its divine relations. By the ideals and principles of His gospel, by the pattern revealed in Christ, by the help of the Holy Spirit, let us renew our enthusiasm for our religion. Life's greatest beauties are not in God's world of nature. They are to be seen in redeemed souls, companions of the Father, Christlike in conduct, kingly in character. Do you long to join that glorious fraternity of the redeemed and redeeming? We invite you, urge you, implore you. Obey to-day.

IX.

GOD'S NATIONAL OVERSIGHT

BY THADDEUS STEVENS STAUFFER.

"Righteousness exalteth a nation; but sin is a reproach to any people."—Prov. 14: 34.

AS we look back over the history of the past we are struck by the truth of this statement from God's word, written so many hundred years ago.

We can see God's hand in the destinies of nations from time immemorial. Kingdoms have risen and gone down to destruction, and in every fall we can trace the effect of sin and the rejection of God's will. The only nations to-day that are accorded a place among the foremost Governments of the earth are those which have come under the influence of the Son of God; and none of the so-called heathen nations has ever made any progress toward civilization until it has come in contact with peoples from countries that have accepted the teachings of the Man of Galilee. The commonwealths of the world must still look to God for guidance, for it is just as true to-day as it was in the time of Solomon that "righteousness exalteth a nation; but sin is a reproach to any people," and, unless some means is found of checking the sinful condition in this land of ours, it will become a reproach before God and must follow the course of all the sinful nations of the past.

America has been wonderfully exalted of God in the past, for in the brief period of time since its discovery it has risen to first place among the nations of the earth. Should we seek a reason for this, we need only look to our text to find why it is so. Our republic was founded by people of deep religious convictions; it was born amid the prayers of righteous men and women, and was upheld by the staunch, upright patriots who were our forefathers.

In more recent years a subtle change has taken place in the life of our nation, and especially in this generation has crime so increased that America ranks first in the number of murders and robberies committed. A great wave of immorality is sweeping the land and causing us to be a reproach which will bring destruction upon us unless we find a remedy.

We are hearing much about the "revolt of youth," and, while we must all deplore crimes committed by young people in our country, let us be perfectly frank with ourselves and see if it has not been a revolt of parents, instead of youth. There were young people in the days of our forefathers in about the same ratio as to-day, but there was no revolt of youth then, and there is none to-day. Youth has simply followed the great law of cause and effect.

Our forefathers had a strong sense of responsibility to God. They felt the necessity of worship, even when it was attended with grave dangers, and they carried arms to the meeting-houses for protection from the Indians. They were but few in number and must needs place their dependence in the One who holds the destinies of nations in His hand. They were righteous in God's sight, and He exalted their nation and made

it prosperous. But is it not strange that, as God prospers individuals and nations, they begin to lose the sense of dependence on Him and drift away? As prosperity increased, dependence upon God decreased. Now that our nation has become the most prosperous on earth, parents have ceased to feel the necessity of rearing their children in the fear and admonition of the Lord. Instead of taking their children to God's services on the Lord's Day, a majority of parents send them while they are small enough to be made to go, but, as they grow older, parents can not consistently force them to attend when they themselves do not go. The child drops out of Bible school and church. Without these divine influences to guide them, it is very easy to go astray. Very few criminals were reared under Christian influences, and I wonder if any reader can name even one bootlegger, high-jacker or murderer who was a regular attendant at Bible school and church.

If parents value the virtue and morality of their girls and boys, they should take them to Bible school and church and keep them under the oversight of the people of God. One may set out a tree in his yard, and, with proper care, it will, in the course of time, become a sturdy, upright tree; but a short period of neglect at the critical time will blight and ruin it forever. The same is true of boys and girls. It takes years of careful nurture to make them upright men and women, while only a short period of neglect may ruin them forever.

If we will get back to the same high sense of honor and responsibility to God that our forefathers had, we will do away with the lawlessness and immorality that are sweeping over this land of ours, and dooming

it to destruction, for "righteousness exalteth a nation; but sin is a reproach to any people."

We have forgotten the history of the past, recorded in God's word for our admonition. Go back to the beginning of the human race and we find our first parents established in the Garden of Eden and reigning as sovereign lords over the first world empire. They were righteous in God's sight and were exalted and given dominion over all the works of God's hands.

Adam must have been mighty in physique and intellect; indeed, he would have had to be, in order to cope with the wild animals and with nature, with no experience handed down to him. Take any man in the world to-day, place him in the jungles of Africa, naked, and tell him to subdue the land and have dominion over it, and he would indeed quail at the task, even with the experience of the human race back of him.

Although he was a perfect specimen of virile manhood, Adam yielded to temptation, sin came into existence, and our first parents became a reproach in God's sight and were driven forth from their exalted position to become wanderers on the face of the earth. Thus the fall of the first world empire furnishes our proof that "righteousness exalteth a nation; but sin is a reproach to any people."

With the fall of our first parents sin came into existence. God knew the terrible consequences of sin and immediately announced His preparations for the salvation of the sinner. Atonement must be made, and the altar was erected. This did very well while people were but few on the earth, but, as the race increased and families scattered abroad, taking with them their

own ideas of altar-worship, idolatry came into existence, and God felt the necessity of centralizing His religion to keep it pure until Jesus came.

Inasmuch as His religion was to be founded on faith, God sought out a man of wonderful faith to head a nation through whom His Son was to come into the world. In Ur of Chaldea He found such a man, and the promise was made to Abraham that through his seed should all the nations of the earth be blessed; and from that time forth Abraham and his descendants were under the providential care of God. The land of Canaan was given unto them as a dwelling-place forever, and God exalted them among the nations of the earth. They were to be God's people and He was to be their God.

But, looking down through the years of time, God saw that His chosen people would not always be true to Him, and, speaking through His prophet, said: "My well-beloved had a vineyard in a very fruitful hill: and he digged it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also hewed out a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes." Then He asks the Israelites to judge if He has not done all that could have been done to make it fruitful. Then He tells what shall come to pass because the vineyard was not fruitful: "I will take away the hedge thereof, and it shall be eaten up; I will break down the wall thereof, and it shall be trodden down: and I will lay it waste." Then He explains the meaning and says: "For the vineyard of Jehovah of hosts is the house of Israel, and the men of Judah his pleasant plant: and

he looked for justice, but, behold, oppression; for righteousness, but, behold, a cry" (Isa. 5:1-7).

We find, in reviewing the history of Israel, that it was only as the people were righteous in God's sight that they were exalted among the nations of the earth; while, as often as they were led by their rulers into idolatry and sin, instead of being exalted they were given into the hands of their enemies. When they rejected the Son, whom God sent into the world, God withdrew His protection from them and they became a people without a country and were scattered among the nations of the earth, and God turned to the Gentiles.

Passing over the intervening time, with its history of the rise and fall of nations, let us come down to modern times and see another people under the providential oversight of God. Germany became an empire exalted of God. Here the Reformation was born, and the Dark Ages began to give place to the light. Great educational institutions came into existence, and Germany became the educational center of the world. Men considered themselves uneducated in the highest sense unless they had attended these great universities. God had highly exalted Germany and looked for this vineyard to bring forth fruit. But, as Germany became exalted of God, her great educational institutions began teaching that Jesus was not the Son of God, except in the sense that we are all His sons. They taught that the Bible was not the inspired word of God. Like the Israelites, they rejected God's Son, and, instead of bringing forth fruit for God, they brought forth wild grapes. This exalted nation became a reproach in God's eyes. He tore down His protecting hedge

and Germany was trampled underfoot by the allied powers.

Now let us note the hand of God in our own nation. God had a purpose for this nation, and for fifteen centuries after the birth of Christ this land lay here undiscovered, until in the fullness of time it was needed for God's purpose.

Finally the time came when God needed a land to which people might come to escape the religious persecutions of Europe, and America was discovered. Here Christian peoples were allowed to worship God according to the dictates of their own consciences. Devout men and women formed the nucleus around which this commonwealth was built. America became the chosen vineyard of God and He threw His protecting hedge around us. No enemy has ever been permitted to drag "Old Glory" in the dust. We have become the richest nation in the world. Our manhood, like the first-born of the Israelites in Egypt, was spared when the men of other nations were falling by thousands.

Why were we so wonderfully exalted of God? Because God expects America to bring forth fruit for Him and Christianize the world. With our man-power and great resources we have a vineyard capable of bringing forth vast fruitage for the Master.

But as God exalted us we began to forget Him. History is merely repeating itself. God looks for fruit, and, unless we turn from the way we are going, God will withdraw His protecting hedge from around us and America will go the way of every nation that forgets Him. We may be sure that if He would not spare His chosen nation, the Israelites, neither will He spare us.

"Righteousness exalteth a nation; but sin is a reproach to any people." If our nation is to continue as an exalted nation, it must be righteous in God's sight. But righteousness can come to a nation only as it comes into the lives of individuals. Sin, which is a reproach to any people, must be taken out of their lives.

What is the power which is able to accomplish this? We might liken man to a great piece of machinery. The machine can perform some mighty tasks, but it takes power to turn the machinery. There stands the machine with its engine and boiler in perfect condition; but without water in the boiler and fire under it there is no power in that machine to exert a single pound of pressure. But with a fire under the boiler the water is turned to steam, and this is the power which, when turned into the pipes, exerts the pressure used in running the machinery.

Paul said (Rom. 1:16) that "the gospel is the power of God unto salvation." This is the power which turns man from his sinful ways. It is the steam, or, as Paul says, the dynamite of God. Christianity is a power-bestowing religion, and the gospel of Christ is that power.

By the gospel of Christ we mean His death, burial and resurrection, which is indeed good tidings to a sinful world. The human heart, in its weakness and defilement, has always reached out after an incarnate God. While men have tried to think of God as spirit, omniscient, omnipotent and omnipresent, yet it is hard for the heart to grasp this conception, and from time immemorial men have reached out toward a Being like unto themselves, whom they could understand. The

poor heathen, as he builds for himself idols of wood and of stone, is simply manifesting the universal desire for a God incarnate. It is the want of humanity reaching out for something more tangible than an all-pervading spirit.

God heard this cry of the human heart and answered it by sending His Son into the world to meet this need. But the mere appearing of God in bodily form was not sufficient to cancel the sins of the world. Men had sinned, and the penalty of sin is death. Some one must bear that penalty and bear the reproach.

Jesus came as God incarnate, took upon Himself the sins of the world and resolutely faced toward Jerusalem and the cross. There upon that old, rugged cross the sacrificial offering was made for sin.

But how might men be assured that this Man like unto them was in reality God's Son, with the power to give life unto all? True, God had approved of Him by mighty works and wonders and signs which He did through Him, but other men had also done marvelous works, so some greater sign was necessary. Therefore God gave the unmistakable sign of the open tomb, the testimony to men of His victory over death.

God's Son died for our sins, was buried in the tomb of Joseph of Arimathea, and on the third day rose from the dead. This is the gospel, the good tidings, God's power unto salvation; and if the death, burial and resurrection of God's own Son are not sufficient to turn men from the error of their ways, then God pity them, for they are indeed past redemption.

What a power there is in the gospel of Christ to exalt a nation and take away sin's reproach! There is no other way to save either a nation or individuals.

The Jews thought they would be saved because they were sons of Abraham. They thought nothing was necessary beyond the keeping of the Jewish law. But Jesus taught that this fleshly birth was insufficient, and said: "Except one be born of water and the Spirit, he cannot enter into the kingdom of God." Paul likewise taught that to be a fleshly son of Abraham was insufficient, and that one must become a spiritual son of Abraham to inherit the promise. "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ" and are "Abraham's seed, heirs according to promise" (Gal. 3:26-29).

Therefore, being baptized into Christ constitutes a new birth, making one a spiritual son of Abraham, and an heir according to the promise. This fulfills Christ's condition that one must be born of water and the Spirit in order to enter the kingdom of God.

See how water and the Spirit have worked together from the beginning. "The earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters." From this union of water and Spirit the earth was born, and there has never been a birth of any nature without the Spirit putting the life there and the water bringing it forth.

Thus in the new birth, as in the beginning, the Spirit of God broods upon the baptismal waters and a new creature is born. The old, sinful creature ceases to exist, his reproach is taken away, and, clothed in Christ's righteousness, he is exalted in the sight of God and man.

If we would exalt our nation before the world, we must teach the individuals to rid themselves of that which is a reproach to any people. We called those men patriots who fought for their country, while those seeking to evade a part in the struggle were called slackers. The patriots, in time of peace, are those men and women who are willing to take up the struggle to exalt this nation; while those who continue in a course that will bring reproach upon this nation can be termed slackers. Righteousness exalteth a nation, and every patriotic citizen will seek to clothe himself with Christ's righteousness and make his country exalted.

In every era of the world's existence history proves the truth of our text. We hear men teaching that the world needs a new gospel for the changing order; but, let conditions change as they may, there is one thing that has never changed, and God's word has been sufficient for every age and for every change that has taken place. There is just one need for every age, and that is the righteousness of God through Jesus Christ.

Let us remember that first world empire of Adam and Eve. God looked for fruit, but it brought forth wild fruit and was destroyed. Remember God's chosen nation, Israel. It bore only wild fruit, and God withdrew His protection and it was destroyed. Remember Germany with her great educational institutions; they might have borne much fruit for God, but they brought forth wild fruit, and God withdrew His protection from Germany.

Do you love America and desire to see her exalted among the nations? She can not do so without yielding to God's will. If individuals do not become Christian, America can not do so. It is not enough to fight

for our country in time of war; we must live for it in time of peace.

We seem to be God's chosen vineyard at present. God looks to us for fruit, and the history of the past tells us what we may expect if we fail Him. America's future depends upon her citizens, and we must not shirk the responsibility, for "if the word spoken through angels proved stedfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great a salvation?"

X.

CHRIST, DEMOCRACY AND INDIVIDUAL FREEDOM

BY O. J. GOULTER.

"See that ye despise not one of these little ones."—Matt. 18: 10.

PROBLEMS connected with the demands for individual freedom and democracy bear in upon us from every side. These problems arise in a hundred ways and from every department of life, but they are in essence one and the same problem, and at that, because of their significance for human relationship, are a religious and moral problem.

In public life the problem arises because the universal franchise has failed to achieve honest and efficient government. We are confronted with the amazing spectacle of selfish financial barons reaching into the very heart of our national life and corrupting its highest councils. This forces us to face the fact that new paths must be blazed for the progress of democracy.

Another phase of the problem is seen in our economic life. There is a concentration of more power in the hands of a few people than most emperors or kings ever dreamed of possessing. More and more people are concluding that autocracy should have no place even in industry, when it can control even the necessities of life.

We have read in the daily newspaper the account of a mother's struggle in the wealthiest city on earth to earn food for her three babies. By working day and night she earned barely enough to buy food and keep the little ones meagerly clothed. One day, as she was pressing a dress for a customer, she scorched it and was then confronted with the demand for twenty-five dollars to pay for it. Driven to despair by the hopelessness of her losing fight for her babies, she returned home, fed the children, tucked them into their beds, waited till they were asleep, turned on the gas, knelt at the side of the little bed and let death end it all for the whole family. This occurred in this land where the Lord provided such abundance for His "little ones" that, were they not utterly despised, there would be more than enough for all. The same paper told of a million-dollar wedding, where hundreds of thousands of dollars were spent in magnificent show. A special pavilion was built at such cost as would have provided a full and fair chance in life for many hundreds of these little ones of whom Christ speaks when He says: "See that ye despise not one of these little ones."

The same problem is penetrating the home. Our youth are demanding liberties which their elders regard as license. The cry goes up that the family itself is endangered by those who demand freedom from established custom.

Not only does the problem penetrate the innermost recesses of the home, but it is manifest in all international relations. Whole nations and continents accuse the Christian nations of imperialism. India, Africa, South America, are all awakening to democracy.

Russia tries an amazing experiment for freeing the masses from all types of oppression, while the whole world looks on almost in consternation, lest she should succeed in her socialistic experiment.

We must ask ourselves: "Has our Christian religion a message for a world struggling for freedom and democracy in every department of life?" Can Christianity aid this generation in distinguishing between liberty which is godlike and liberty which is license? It surely is the essential function of religion to tell man what to do with his liberty and how to use his freedom.

What is the source of this irrepressible demand for democracy? We find it expressed vigorously in the Declaration of Independence, which says: "All men are created equal." In religion we find it expressed in the ideal of human brotherhood and of the equality of men before God.

Certainly these ideals did not come from Greece, whence we got so much of our philosophy and art. In Greece democracy never outgrew a vast system of slavery. Neither did democracy rise in ancient Rome, with its stern subjection of the individual to the good of the state. Let us consider some of the fundamental aspects of Christ's teachings on human relationships, not merely because we may find there the origin of many of our democratic ideals, but that we possibly may find there the solutions for many of our greatest problems.

The simplest and clearest expression of Christ's essential attitude is found in His words, "See that ye despise not one of these little ones," and this sermon is built upon the conviction that, when Jesus said

"these little ones," He meant children as well as child-like disciples. Christ identifies Himself and His followers forever with all of the "little ones" and humble ones whose rights are not fully recognized and whose needs are not fully met. This is most significant as being Christ's fundamental attitude of appreciation of human personality.

Christ showed this same attitude toward all the unprivileged classes of His day. To the woman of the most despised class of all ages He said: "Neither do I condemn thee: go thy way; from henceforth sin no more." With the burden-bearers of the world in mind, He said: "Come unto me, all ye that labor and are heavy laden." He sets the personality of the wretched beggar above that of the rich man. In His parables of the lost coin, the lost sheep and the prodigal son He estimated the lost as of at least equal value with his more privileged brother.

The dominating classes of Christ's day saw in Him the dreaded enemy of all who depend upon special privilege. Those who seize more than their share of this world's goods, to the exclusion of any of the little ones, ignore Christ's fundamental attitude toward life. Christ removed every vestige of authority from priests, Pharisees and scribes, and placed it squarely upon the individual. The principle of Christian love in the hearts of men now replaces the priestly and legalistic systems. Christ trusts the individual. Preachers and teachers of religion all too often think of their work as mere indoctrination instead of the inculcation of the principles and teachings of Christ. Some have made of the church an authoritative institution to determine what people shall think, or to limit their thinking with

creeds. Others have sought to make of the New Testament a new law. Christ was so anxious that His followers should accept the principle of inward religion that He said it was even better that He should go away, and that they should be guided by His Spirit instead of by His external rule. Few of His followers have ever risen to anything approaching this ideal of confidence in the individual. Such confidence is the soul of democracy.

The crowning expression of Christ's confidence in His followers was when, instead of formulating a system of laws or doctrines, a creed or a set of authoritative writings, and instead of organizing any close-knit institution, He placed full confidence in His followers for the continuance of His gospel. He made His whole life-work dependent upon a few people who had shown themselves slow to comprehend His spiritual meanings, ready to misinterpret Him, and so faint-hearted as practically to desert Him at the last tragic moment. Yet these followers proved worthy of the trust. We might well heed this as we wonder whether we can trust people with the liberty which is in Christ.

If there is any significance in the life and death of Christ for the world to-day, it is that He so valued human life and so loved His fellow-man that He was willing to give His life in defense of the conception that the human soul is precious beyond all else. It was a defense of the lost, the despised and degraded—an evidence of Christ's supreme confidence that they would accept His challenge to a new life.

Let us consider some of the problems relating to individual freedom and democracy to-day. Let us see if we can apply Christ's method for the solution of

the problems of human relationships. If the church can not do this, if it can not present a solution for the dominant problems of the age in terms which the people of this generation can understand, it will have failed this generation as it has never failed any generation in all history.

One of the most common statements that we hear to-day is that the youth of the land are a "wild" or "loose" set. The gist of the matter is that young people are taking liberties which were not allowed to past generations. Doubtless their real aim is "life, and life more abundantly." When young people come to the church, the church too often replies to the demand for life with the offer of the skeleton of a dead theology. The church, instead of giving the youth the information that will enable them to use their new-found freedom, seeks to bind them with outworn creeds. What would happen if we heeded the words: "See that ye despise not one of these little ones"? It would mean that we would respect youth's desire for freedom; that we would trust our youth with the opportunity to judge and choose for themselves. If we have confidence in their ability to judge for themselves, we will provide them with the information that will enable them to judge aright. In the past adults have not had enough confidence in young people to supply them with the necessary information that would enable them to make wise judgments. Of course youth will choose wrongly when adults will not bother to give the information that would make right choice possible. What a crime against youth, for example, to tell children that the stork brings the new baby. Parents have misjudged youth so greatly that they have not even

seen fit to tell the children the truth about the most important facts of human life. Because they were thus kept in ignorance, vast numbers of boys and girls have contracted vicious habits, and the lives of many have been utterly ruined. One professor discovered that among one thousand youths over 90 per cent. had gotten their knowledge about sex from vicious sources. If the child is fully informed of all the facts of life, just as he is informed about the shape of the earth, as soon as he is able to understand the story, he will face life's temptations ready to make wise choices.

This solution will apply to most of the problems that arise with ultra-modern youth. What of the boy or girl who goes away to school and there squanders time and money in useless butterfly activities? The parents say: "We are giving him too much freedom, and he is using it wrongly." It is not the result of too much freedom, but it is the result of the fact that in their childhood the individual character of the little folks was not respected; every decision was made for them; the parents did not think their children capable of making decisions. Christ knew human nature; He knew what was in the child. He even said: "Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein." This indicates what experience will bear out, that the child is far more capable of making wise decisions in his sphere of experience than the adult is in his.

In the economic sphere we have another area of life in which there is a great and growing demand for democracy. The very fact that we have an immeasurable chasm between the extremes of the economic scale is evidence that in this field we do not have

democracy. One group lives in poverty. A child born into this group has little chance of ever getting an education beyond the sordid levels about him. If he does, it must be by such herculean efforts as not one in a thousand is capable of making. The other group lives in such magnificence as Rome or Carthage never dreamed of in their most luxurious days. A child born into this group falls heir to millions, not through any ability of his own, but just because he happens to be born into wealth as a king is born to the throne of his fathers. Not by the widest stretch of the imagination can these extremes be called democracy.

What is the cure? There is but one cure for all industrial strife and economic inequality, and that is expressed in the words: "See that ye despise not one of these little ones." As long as the man of wealth or the voter at the polls despises the child of the unprivileged classes so much that he will not give him as good an opportunity in life as has the child of the rich, these conditions will continue. Whatever the opponents of economic democracy may think, we can not get away from our moral and spiritual duty to give due respect to every human personality by seeing that he gets his due share of opportunity to secure the goods of life. Until democracy becomes a fact as well as a theory, the oppressed classes, whatever form their oppression may take, will never cease to struggle for their rights. Let us hope that those who control wealth and power will not repeat the mistakes of those who in past ages suppressed the rising tide of democracy in political spheres. When the human race achieves economic democracy, perhaps it will take more of a step forward than when it achieved political democracy.

When the so-called lower classes demand a fair chance to share in the wealth of the world the reply is always made: "If they had it, they would soon lose it." This is the same attitude of disdain for human personality. We do not have confidence in human nature.

How are improvements to be made in this sphere? Christ in His day did not directly attack the established order of society that He found in Palestine. He only undermined the evils of His day by emphasizing the sacredness of personality. It is not the business of the church to attack the present established order so much as it is her business to demand that the "little ones" of our social order shall not be "despised" in any way. If the present system can not give justice and equality to all, it must be changed in such a way that this may be done. Just how the changes are to take place can only be determined by a practical and scientific study of the situation. We may be certain that, just as the burden of slavery has been lifted from many lands, so the oppression of grinding poverty will some day be removed from the unfortunate strata of society.

In every age one of the strongholds of those who have sought to curb the human soul has been the Christian church itself. Every imaginable device that could be contrived has been used to suppress that very human spirit which Christ sought to set free. Persecution, torture, public denunciation and death have been the lot of those that dared to think for themselves.

Churches of Christ, composing the group to whom I am primarily speaking, are fortunate in having a democratic heritage. The leaders of the disciples a

hundred years ago were great, free spirits who would not be bound by the creedal statements or bigoted attitudes of their day. They set out on the magnificent task of seeking to establish the unity of all believers on the basis of individual liberty. They adopted the watchword, "Where the Bible speaks, we speak, and where the Bible is silent, we are silent," and personally they had "no creed but Christ;" they were willing to trust the individual to go to his Bible, and there, led by the spirit of Christ, to come to his own conclusions with regard to the truth. There are always some who seek to state "our position" according to their own interpretation, and then force the whole group to accept that subtle form of creed.

On the whole, however, there is no religious people more free to meet the needs of a democratic age with the direct message of Christ than are the brethren known as disciples. This age not only wants liberty, but it will have liberty. We can meet this need with the message that Christ not only gives liberty, but that He demands liberty even for the "little ones" in that full respect must be paid to their every right. We must expect individuals to differ in opinion, because in this very diversity is the promise of wealth of thought. The radically unchristian position is that which despises a brother who differs from him. Men will inevitably differ as widely as their experiences of life differ. The human mind can be trusted to discern the truth under right conditions. By encouraging independence of thought and knowing no captivity except the "captivity of Christ," we may expect individuals to make their special contribution to the group. Perhaps the best definition of freedom that we could

get would be that it is that opportunity for right development. True democracy would be that mode of associated living that gives freedom or the greatest opportunity for right development. Christ's attitude toward people, as expressed in our text and in all His life and teachings, is just precisely that we must enter into that mode of associated living which will give the greatest opportunity for right development, and hence the greatest possible democracy and freedom.

Many people fear that chaos will result if we remove external authority to the extent that Christ advocates. Very significant is the statement of Dr. Dewey: "Since a democratic society repudiates the principles of external authority, it must find a substitute in voluntary disposition and interest; these can be created only by education." This is the same as Christ's attitude toward the individual; he may be depended upon to control himself from within. The way in which little children respond where they are given freedom to establish voluntary control is a cause of astonishment to most people trying the experiment. Emerson says: "Respect the child, respect him to the end, but also respect yourself." To do this we must prepare the child to meet intelligently every choice in life before he comes to the time of making that choice. We will find, then, that, when the time for the crisis comes, he has already made his choice and the crisis is avoided. Freedom and democracy do not imply lack of discipline, but the substitution of the higher forms of discipline for the lower forms.

It is true that we have already progressed far toward giving liberty to youth, and that youth has responded nobly. Dr. Kilpatrick, of Teachers' College,

points out that less than one hundred years ago in Boston an average school with four hundred pupils had an average of sixty-five whippings per day. In the same year in the State of Massachusetts one hundred schools had to be closed up because the pupils ran their teachers out. Although we have made much progress since then, I fully believe that we will make more progress in the next twenty-five years than we have made in the last hundred. To-day there are some schools where full respect and complete freedom are given to the children. They go about their studies with fully as much interest as a similar group of adults would if working at some very fascinating undertaking. How long it is taking for parents and teachers to come to the place where they are willing to make use of the marvelous interest that children have in everything about them! Teaching has been based upon the theory that people must be forced into a mold. How we have always been trained to think as others think; parents, teachers, preachers, politicians, party bosses, newspapers, have all adopted the same policy of telling us what to think on every imaginable subject. As a consequence few have dared to think for themselves, or to attempt to overthrow the corrupt political system, or to escape from soul-cramping creeds. Christ dared in His day to think past the forbidding words, "It is written," but to-day few dare to follow Him in this respect in any department of life. There is a rising tide which declares that human life is more important than anything else, that even "the sabbath was made for man, and not man for the sabbath." The human spirit will not forever be crushed by economic slavery, theological obscurantism, educational bigotry and mili-

taristic slavery masquerading under the name of patriotism. There is dynamite to destroy special privilege and every form of autocracy in the freedom which is coming to the youth of this generation. There is more dynamite than in all the arsenals on earth in the love expressed in the words: "See that ye despise not one of these little ones." There is promise that the free human spirit filled with the love of Christ will turn toward the building of a world-wide, Christlike social order.

I walked on the streets in one of our great centers of wealth and saw a huge mansion standing in the midst of a paradise of trees, flowers and green lawns. It was the property of a multi-millionaire. He does not live there, but spends his winters in Florida and his summers at a resort. The great mansion was always empty. What a paradise that would be for some of Christ's despised "little ones." It would house hundreds who are now—well, where are they? Let me tell you where they are. Early one morning I walked on the streets of an Oriental city. I came to a little splash of blood on the grass and a few tangled rags lying near by. Some wretched curs were slinking away. I inquired what it all meant and discovered that this was where the unwanted girl babies were thrown away. They are Christ's little ones who, even now utterly despised, are still being daily cast out to die. Who are the ones that despise them most, the ignorant parents who cast out one babe so that they may have food enough for the others, or we to whom the word has come: "See that ye despise not one of these little ones"?

XI.

JESUS AND BROKEN-HEARTED FOLK

BY JOE R. BABB.

"He hath sent me to heal the broken-hearted."—Luke 4: 18.

BROKEN-HEARTED men! Broken-hearted women! There are hosts of broken-hearted folk in the world. There are many in every community. Nor is this a condition that is new. It has always been so. The tragedies of the human heart are written deeply into the history of each succeeding generation. A thousand Brownings could not tell in a thousand years the tragedies of the human heart. We need only to stand by the casket that is being closed, linger awhile in the courts, visit the poorer sections of our cities or tarry in the palaces of the rich to know that

> "The world is full of sighs,
> Full of sad and weeping eyes."

We find broken hearts everywhere. The shadow of sorrow is cast over all. Sorrow regards not the palaces of the rich nor the hovels of the poor. It regards not the prince nor the child of the beggar. It regards not age nor the tears of a little child weeping for the mother that will never return. Nor does it regard the tears of the aged parent who weeps for a wayward child. The old Spanish proverb, "Sooner or later every home has its hush," is all too true.

"There, little girl, don't cry;
They have broken your heart, I know,
And the rainbow gleams
Of your youthful dreams
Are things of the long ago."

And not only the heart of the little girl have they broken, but that of the multitude as well.

We have learned also that broken hearts are non-exchangeable. They can not be exchanged for new ones or thrown away as a broken vase or a piece of china. That "each man shall bear his own burden" is the experience of the race. If we had "the wings of a dove" we might "fly away and be at rest," but, like the Psalmist, we have no wings. Sooner or later every soul must locate its garden of grief, as did the Master. A broken heart is something that is hard to share.

"It takes two for a kiss,
Only one for a sigh;
Twain by twain we marry,
One by one we die.

"Joy is a partnership,
Grief weeps alone;
Many guests had Cana,
Gethsemane had one."

Broken-hearted men! Broken-hearted women! Yes, there are many of them. In the centers of gaiety, in society, in business, in the professions, the districts of the poor and in the homes of the wealthy. Who wants them?

The world doesn't want broken-hearted folk. There is the call for the gay and the light-hearted. An eminent author wrote: "I do not care to invest in tears, but I am prepared to invest heavily in the opposite

commodity." Folk are continually reminded that if "they weep, they weep alone." The world is ready to share our pleasure, but makes no investment in our sorrow.

Does the church want broken-hearted folk? I sometimes doubt that it does. The church looks carefully for talent; it goes on its so-called quest for souls; it crusades for money, but seldom searches for broken hearts. Who wants broken-hearted folk? Jesus does. "Come unto me, all ye that labor and are heavy laden, and I will give you rest," is His wonderful invitation.

Men have gone on long journeys for various quests. They have crossed the deserts and the mountains in search of gold. They have sailed uncharted seas in search of lands that were new. They have defied ice and cold in search of the poles. They have sacrificed their own lives in the search of cures for the body, but they have made no quest for broken hearts. It was Jesus who made the journey from heaven to earth in search of broken hearts. Jesus read to the people Isaiah's words, "He hath sent me to heal the broken-hearted," and applied them to Himself.

Jesus did not come just to find and to heal those who were broken in body. It is true that He had an eye of pity for the lame and the halt and the blind, and, as He looked with compassion, He healed them. There are many broken bodies in the world to-day, but there are other physicians to care for them. Nor is Jesus in the world to mend broken fortunes, though a broken fortune is often a great tragedy. Nor is He in the world just to mend broken Governments or broken social orders. He comes "to heal the broken-hearted."

Furthermore, this healing of hearts is the prerogative of Jesus. Physicians of our day have wrought marvelous cures. Their handling of the ailments of the body has been amazing. But they have no instrument or medicine that will ease the heart. Nature may heal the wounds of the flesh and join together again the parts of the broken bone, but nature has no balm for the heart. Jesus stands not only supreme, but also alone. He was a marvelous teacher; wonderful words fell from His lips. "Never man so spake." The Sermon on the Mount has never been equaled. But the world has had many really great teachers. Jesus was also a great prophet, and in the long list of the prophets of the chosen people He is pre-eminent. He was, it is true, one of many prophets, but He was *the* one. The world has had great scientists, statesmen and military leaders, but only one Healer of broken hearts. This is the prerogative of Jesus.

How are hearts healed? This is an old question, as old as the hearts of all time. Through the ages many remedies have been tried and many answers given. Some suggest to just give up in despair. When the troubles of Job took away his property, his children, his friends and his health, his wife prescribed this remedy: "Curse God and die."

Despair comes from many different causes. Sometimes it is the tidal wave of business failure that drags men down to the depths. Daily we read in the newspapers of suicides brought on by business failure.

Often despair follows the course and the consciousness of sin. It is not so much what I have done, but what I am. We of the pulpit are wont to enumerate and catalog sins. We speak of national sins, social

sins, industrial sins and personal sins. The bad tree brings forth bad fruit. It isn't so much the path of sin as the consciousness of sin. When we come to face ourselves as we really are, we see ourselves as God sees us. It is then we are led to exclaim: "Against thee, thee only, have I sinned."

In Tolstoi's "Anna Karenina" we find sin and despair. The beautiful Anna has sinned. The consciousness of it breaks upon her. She faces herself as she knows herself to be. Torture, agony and despair follow. She seeks the peace of death as a solution. The night train comes up from Moscow and she throws herself before the onrushing engine. There is the cry of a woman in the night, the grinding of the wheels and a great calm. Despair never can heal a broken heart.

Others have suggested as a cure for a broken heart the philosophy of Stoicism. Zeno was the founder of this cult. The teaching of Zeno is that man is to put away his tears and refuse to cry. The feelings are to be killed and the individual is to be unmoved and indifferent, no matter what may come. With a rigid face, a heart of stone and emotions of steel, every sentiment is to be shut out. This is the teaching of the Stoic, but it will not heal a broken heart. It may seem fairly good for awhile, as long as the heart has no deep wound, but sooner or later the Stoic will find that even a stone may be crushed, and another cure will have to be found. Many times this discovery is made in the lengthening shadows of age, when life's journey is near the end and there is no opportunity to return and take the other fork of the road.

Another remedy often tried is pleasure. "Crowd out troubles with pleasure." "Epicureanism" it is

called. "Seek pleasure and pursue it and fill the soul with its delights." Pleasure may for awhile divert the mind and deaden the pain, but, when the whole gamut of pleasure has been run, the heart is still broken. Most of us are familiar with the poetry of Byron. There have been few who were greater devotees of pleasure than he. He drank the last drop of nectar from the golden goblet of pleasure. He challenged the world to give him all it could. At the age of thirty-six, when he should have been entering his heyday, we find him a bitter, disillusioned old man, seeing only the wreck of things about him, with no hope of a brighter day. He pours his melancholy into verse:

"My day is in the yellow leaf;
The flower and fruit of love are gone;
The worm, the canker and the grief
Are mine alone.

"The fire that on my bosom preys
Is lone as some volcanic isle;
No torch is kindled at its blaze,
A funeral pile."

And finally there is the Christian answer: that Jesus is the only cure for a broken heart. "He hath sent me to heal the broken-hearted." Was Jesus able to do the thing He was sent to do? In the Gospels we find Him doing this very work. In the fourteenth chapter of John, Jesus prescribes the cure: "Let not your heart be troubled: believe in God, believe also in me." Said Bunyan: "That is Christ's heart-ease." Jesus applies Himself to broken hearts. "I am the way and the truth and the life." "Come unto me, all ye that labor and are heavy laden, and I will give

you rest." Jesus looked for those who were in trouble, but He did not go very far to look for Pharisees. His "heart-ease" was for those who had deep sorrow. A man whose child was at the point of death came to Jesus with the cry: "Come down ere my child die." Mary said: "Lord, if thou hadst been here, my brother had not died." Bartimæus, standing by the roadside, cried: "Jesus, thou son of David, have mercy on me." Jesus applied Himself to these individuals and the tears of sorrow became tears of joy. He snatched away grief and left gladness. Furthermore, Jesus is doing the very same thing to-day. He is still in the business of healing broken hearts.

Perhaps you have read that fascinating little book, "Margaret Ogilvy," written by J. M. Barrie. Margaret Ogilvy is really the mother of the author and the story is a true one. The first chapter is entitled "How My Mother Got Her Soft Face." The eldest child in the family, a merry-faced and sunny-dispositioned lad, had gone away from home to attend school. He was the favorite of the mother. One day a telegram came, saying that he was dangerously ill and asking the mother to come at once. Hurried preparations were made and she hastened to the train. While she was waiting at the station the father came with another telegram bearing the sad news that the son had died and the body would be sent on the next train. The body came and the funeral was held. The mother was heart-broken, but the next day after the funeral she appeared with a light on her face that was never seen before "on land or sea." "That," said Barrie, "is how my mother got her soft face, her pathetic ways and her large charity." There was no bitterness, no

complaining, no murmur. Mothers, whose children had died, came from miles around to be comforted.

I had the privilege of spending a day in the American colony in Jerusalem and heard from Mrs. Frederick Vester, a very charming woman, the story of how her father founded this missionary enterprise in the Holy City. Several years ago there lived in the city of Chicago a successful lawyer named H. G. Spafford. The other members of the family were the mother and four beautiful daughters. Their home was joyous with the merriment of childhood for years, until there came suddenly a great bereavement. In the year of 1873, Mrs. Spafford, with the four daughters, sailed on the "Ville de Havre," intending to spend the winter in Europe for the education of the daughters. Out in mid-ocean their ship was struck by a sailing-vessel and in fifteen minutes it sank with all on board. There was no wireless telegraphy or radio then to summon friendly ships to the rescue. The vessel that did the damage did all that possibly could be done to save the passengers, but it, too, was in a sinking condition. The loss of life was appalling. Only twenty-two survived to tell heart-rending tales of exposure and suffering as they drifted in the open sea. They clung for a time to pieces of driftwood, and, when rescued by the other ship, were compelled for a second time to face death, until they were sighted and rescued by a passing vessel.

Mrs. Spafford was among those rescued, but the children were all lost. When the splash of an oar brought her to consciousness, she realized that she and her children were separated. She must face life without them. She realized, too, how much easier had been

the thought of death with them than the thought of life without them, and, in that hour of physical suffering and mental agony, she fought a great battle and won.

In Chicago Mr. Spafford was waiting for news of their safe arrival, when the crushing blow fell. The message from his wife, sent from Cardiff, Wales, where they had landed in sailors' clothes, was terrible in its brevity. It was a message of two words, but it was enough to carry a heart-breaking story, "Saved alone." All that night he walked the floor of his home while the waves of affliction swept over him. But they did not overwhelm him. As the day dawned in the east there was a new dawn in his soul. From his knees Mr. Spafford went to his desk and wrote the words of a song that has comforted multitudes:

"When peace like a river attendeth my way,
When sorrows like sea billows roll,
Whatever my lot Thou hast taught me to say,
'It is well, it is well, with my soul.'"

Mrs. Spafford returned to America. Two other daughters were born. They decided to give themselves wholly to the service of the Master, and, as a preparation, made a visit to Palestine. Being struck by the great need in the lands of the Bible, they began their work in the Holy City. To-day these two daughters, with their associates, carry on their work of mercy in the city of Jerusalem—a school for girls, a home for babies whose mothers are dead, a training-class for mothers, and a battle waged against child marriage. Here is a wonderful testimony to the healing power of the great Physician. So, to-day out among broken-hearted folk, by the sick-bed, by the open grave, by

the side of those whose hopes have been blasted and in the places of tragedy, we find the great Healer. He stands ready to apply Himself to broken hearts and lives. Oh! men and women with your wounded and broken hearts, seek not to bear it alone! Strive not to battle the tide alone. Put your case in the hands of the great Physician.

I repeat, there are many broken-hearted folk in the world, but they are not without hope. Jesus stands among them with the glorious announcement: "He hath sent me to heal the broken-hearted."

"I entered once a home of care;
Age and poverty were there,
Yet joy and peace withal.
I asked the lonely mother whence
She found her widowhood's defense.
She told me Christ was all."

XII.

STOLEN GODS

BY A. W. ANDERSON.

"Ye have taken away my gods which I made."—Judg. 18: 24.

THE Book of Judges is full of interesting adventure. It contains the stories of rivalry among the different tribes, while Israel was ruled by heroes who came to the front in the hour of political and religious need. One of the most interesting stories is found in the seventeenth and eighteenth chapters, and it suggests my subject.

The central character in this story is a young man by the name of Micah. A close study of this young man will convince you that he represents a certain type of religion which has manifested itself in the past, and, sadder yet, it still survives. If my personal observation is correct, there is a type of religious mind to-day like his. Let us look at the main facts of the story. Micah steals eleven hundred pieces of silver from his mother. His theft does not bother him until his mother pronounces a curse upon the thief. The curse is to him much worse than the consciousness of the theft, and Micah becomes frightened. His religion is mere superstition. Micah reminds me of the man to-day who would not think of praying, but would put a horseshoe over his door. He is like the man who regards the consequences of sin lightly, but carries a rabbit's foot in his pocket. Consequently Micah confesses his

theft and restores the money. His mother is glad that her son is so religious, and dedicates a part of the money to Jehovah. She becomes very much interested in her son's religion and has gods manufactured. She builds a sanctuary for them and Micah consecrates one of his sons as a priest. After a time it chances that a Levite stops at Micah's house, and Micah seeks to secure the good will and blessing of Jehovah by consecrating the Levite as his priest, saying: "Now know I that Jehovah will do me good, seeing I have a Levite to my priest." He thinks of religion as a means of avoiding calamity; a means of getting something for nothing; a good meal ticket, so to speak. Everything goes well for a time, until one day the Danites invade the country. They steal Micah's gods and his priest. Micah pursues with the view of recovering his gods. In the chase the Danites turn to Micah and ask what he is crying about. Micah's answer is one of despair: "Ye have taken away my gods which I made."

In studying the life of Micah, I have discovered that he made several false assumptions which are still being made and which inevitably lead to religious errors. First, Micah assumed that he could inherit religion. His mother took it upon herself to mold and fashion her child's God. She no doubt was perfectly sincere in her desire to see her son religiously secure. She thought that religion could be inherited in the same way that property can. Now, that sort of error is still current. Micah's mother overlooked the fact that you do not have God until you possess Him by experience. Many of our religious leaders have overlooked this fact. It is true there is much in religion that can be taught and passed on to the children by

parents. The theories and the moral and spiritual principles of religion thus can be transferred. These principles are most important in order that religion should be propagated, but experience itself can not be transmitted from parent to child, nor from teacher to pupil. The parents' religion will certainly make it easier for the child to be religious, but we shall never have God as our very own until we experience the joy of abiding in Him. The only God any one had or has is the God he has experienced in the quiet places of his own spirit. Micah thought he could inherit his religion, and his mother thought she could fashion for her son a God that would survive; but one day Micah awakened to the fact that his inherited gods were gone. The Danites stole his inherited religion. It is just so to-day. The sort of religion one inherits some day inevitably will be stolen. We face to-day on every hand the spectacle of thousands of people whose inherited religion has been stolen.

Micah's second assumption was that he could exploit God for his own personal gain. In other words, he thought religion was a good scheme for getting something for a song. In this respect Micah is no different from many folk to-day who think of religion as a device for getting things. To many religious people, even yet, prayer is merely calling at God's back door, asking for a "hand-out." Micah did not build the sanctuary in order to worship Jehovah or even to enjoy God for His supreme worth, but to keep on the good side of Jehovah, court His favor and receive His patronage. Many in our churches to-day think of religion as a means of getting something. There are too many complaining like the elder brother who said:

"Lo, these many years do I serve thee, and I never transgressed a commandment of thine, and yet thou never gavest me a kid." I am reminded of a conversation I had with an elder of the first church I attempted to serve while a ministerial student in college. This elder was a wheat-grower, as were all his neighbors. One day I asked this farmer friend of mine how many bushels of wheat per acre he had raised this particular year, and he informed me that it was about nineteen bushels. Then he said: "Bro. Pendergraft, across the road, raised seven more bushels to the acre than I, and hasn't been to church this year." I do not know what is the proper name for this kind of religion, but I do know that there are too many who have it.

This bargaining view of religion—or whatever you may care to call it—existed during the personal ministry of Jesus. One day some of the disciples came to Jesus and said, in substance: "We have left all; what shall we get for doing this?" No religion that is built solely upon personal gain will endure. Some day a tribe of Danites will appear and steal that sort of religion and that notion of God.

Now, the modern emphasis on tithing is very good. I believe in tithing so much that I have practiced it myself for years. Every man should be made to feel that he owes his church at least a tithe of his income. Tithing furnishes a practical method of giving, but too much of the tithing teaching harks back to the false assumption of Micah when he said: "Now Jehovah will do me good, seeing I have a Levite to my priest." The idea is that, if you will shovel your money into the Lord's work with a coal-shovel, the Lord will shovel in to you with a steam-shovel.

In the third place, let us notice the despair of Micah. When he lost his gods he came rightly to the conclusion that he had lost everything. When his gods were gone, Micah realized the importance of what they stood for, and his cry, "Ye have taken away my gods," was the cry of anguish and despair. Is not this cry of despair a common one to-day? Have we not seen the same anguish when people lost their inherited religion? What does this cry of despair mean? Does it not mean that, after all, the great need of the human heart is God? We think we need many things, but we need God more than anything else. We need God more than we need His gifts. He is worth infinitely more than His gifts. My father in the flesh is worth more to me than the million dollars he might give me, were he a millionaire. God is like that. He is of value in Himself. After all, does not humanity come back ultimately to the realization that it needs God more than anything? We need God to give us confidence, to endow us with the power to do what we feel we ought to do. The being of God has always been central in religion and we must keep it there. When we choose God we choose the better part. When we lose God we lose all. That is what Micah thought and felt. He knew he had lost something tremendously important when the Danites snatched his gods. No wonder his cry was one of despair. What more have we left when God is taken from us?

There have been things happening, and things are happening now, that tend to take God away and leave many good people, like Micah, in despair. It must have been a terrible shock to timid souls when men realized the implications of the Copernican theory of

astronomy. Countless men felt like Micah: "Ye have taken away my gods." When Laplace said that he had searched the heavens with his telescope and had not seen God, he was only expressing in a cynical way what many a man wistfully must have felt. Later on there came the discovery of the geologist. The implications for religion were astounding, at least for those who believed that the Bible taught that the world was only five or six thousand years old. These implications were like a tribe of the Danites that stole many a man's god away. The evolution theory, which has been given considerable emphasis the last few years, has been a savage tribe of Danites snatching God away from many. There is a certain type of psychology that insists that religion is simply an inferior complex, and that God is only a figment of the brain. It has not done much damage yet, but, when it has once filtered down to the masses, it certainly will constitute a veritable tribe of Danites that will steal God away from many and leave men like Micah in despair.

The intellectual adjustment now in process comes in and often takes God away. Every age must have intellectual adjustment. New sciences and new learning mean new adjustment in religion. But in this adjustment many lose their God. The cry of many people who have inherited religion like Micah, when they meet the modern knowledge, is: "I have outgrown my mother's God and have not found anything to take His place." Certainly modern education tends to take away certain ideas of God. Consequently many of our religious friends feel called upon to denounce modern education entirely. The trouble is that we have interpreted our God in so small a way that He does

not meet our modern needs. Some are trying to defend a conception of God that is not big enough for our day. We need not only the God of the whole world, but God who reaches beyond the furthermost star. Instead of taking away God, science ought to give us a conception of God adequate for our day. There is a great responsibility laid upon the educators of this day. There is need to demonstrate that science, when rightly understood, does enlarge our faith, stimulate our zeal and furnish us power. Instead of becoming a tribe of Danites to steal our God, modern education ought to interpret God so that He will attract us, allure us and give us power. Let preachers, teachers, and all others who would attempt to instruct, represent to us God as He is.

Then, materialism has a tendency to come and take God away from many. The absorption in material things not only takes away God, but deadens the personality so that man does not miss God. The tragedy of materialism is that, when a man gets wrapped up in it, he feels no need for God. We need to represent God as He is, a God so challenging that mere things will not steal Him away.

Then, trouble steals into the home, and, like the Danites, takes away our God. Personal sorrow and tragedy, while many times the path to God, are often a severe strain on religion. A few weeks ago there called at my study a mother who had recently lost her two-year-old daughter by what she called "the cruel hand of death." She was finding it hard to have confidence in God after such a trying experience. I tried to show her that death was a natural experience of life; that, while death is usually thought of as a prod-

uct of old age, it is also an experience of youth and infancy. I tried to show her that it is during these trying hours we need God most to support us and help us. A few days later I visited the home of this woman, and what a delight it was to learn that she possessed a different attitude and faced the future with a different hope. Shame on the preacher who says that God sends death upon us because He hates us and wants to punish us, as this good woman had been told. Tolstoi saw the horrors of war. One day he looked into a trench filled with dead bodies and it took his God away. The forty-second Psalm tells us how difficult it is to hold on to God in times of trouble. The writer had been taken captive to Babylon. He had trusted in the power of Jehovah to protect his nation. But the sacred city was taken, the holy temple was sacked, the priests carried away. Then, on top of it all, the enemy taunted this Jew about his God. He replied: "My tears have been my food day and night." Trouble had taken his God away. Brethren, we need a God whom trouble can not take away. We need a God so great that we can cast our burdens upon Him, and that is just what God will do for us if we will but trust Him. In too many cases the little God we have inherited and made like Micah's is not big enough. We need a conception of God like that of Jesus and of Paul, so great that trouble could not steal Him, but rather gave them poise and endurance. We need to realize that the very nature of fatherhood is that the father must suffer for his children. We need to know that there is no promise that the thorn will be removed, but there is every assurance that strength will be given, enabling us to bear all we are called upon to bear.

We as preachers are to help people find God. We are to help them form adequate conceptions of God. We are to help people find a God whom no tribe of Danites in the universe can take away. But, before we can help men to such a God, we must be sure we ourselves have such a God. We must be able to say with Isaiah, "I saw the Lord."

In too many cases, I fear, the ministry has been untrue to God. We have made Him so small that He will not meet the need. Let us all hold up God as He is. Then He will grip us so tightly that nothing will be able to cut us loose from Him. Such was the God the apostle Paul served, so that he was enabled to say: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

XIII.

FROM THE SABBATH TO THE LORD'S DAY

BY EARL F. MITCHELL.

"The sabbath was made for man, and not man for the sabbath."—Mark 2: 27.

THE Jews observed the seventh day of the week as a holy day. This law was given by God (Ex. 20: 8-11) to cause the people to remember Him in His acts of creation.

The disciples of Christ met on the first day of the week to break bread (Acts 20: 7). This is commonly referred to as the Lord's Day from the statement of John in Rev. 1: 10.

Just as the Judean Christians sought to bind the Mosaic law of circumcision on the Gentiles, so there has been an insistent effort by some to bind on the church the law of the Sabbath. So long as this effort is made, accompanied by the inability to handle "aright the word of truth," there will be need of a proper discussion of this question. May we enter upon the study with an unbiased desire to know the truth as revealed in God's word.

1. *The Sabbath.*

As was stated in the introduction, God gave to His people a law commanding that they observe the seventh day of the week "to keep it holy." This He did be-

cause He created all things in six days, and on the seventh He rested from His labors.

The first instance of the application of this law given us in the Scriptures is in reference to the gathering of the manna in the wilderness. Presumably this was not the first observance. The law, so far as we know, may have been in force from the beginning. If so, it would be applicable only to the people with whom God was in covenant relation—the righteous line of Adam, Seth, Enoch through Noah and then to Abram.

Since this was a positive, not a moral, law, it would be in force only as it was incorporated into the code of any people or nation. Its application, as cited above in the case of gathering the manna, would not make it binding upon the children of Israel later, except as it was made a part of the law given at Sinai. This law, therefore, was binding on the Israelites because it was made a part of the covenant or contract into which they voluntarily entered at Sinai, Moses acting as the go-between or mediator between them and God.

The purpose of the Sabbath is set forth in Ex. 31: 13: "Speak thou also unto the children of Israel, saying, Verily ye shall keep my sabbaths: for it is a sign between me and you throughout your generations; that ye may know that I am Jehovah who sanctifieth you."

One day in seven the people were to refrain from all labor, and, in doing so, would naturally have their minds turned to the Author of the law and His reasons for giving it. In this way would the people be reminded of Jehovah and His goodness. Gratitude and worship would be the natural consequences of such remembrance, and the hearts of the people be kept close to God.

No law is in force except there be a penalty for its violation and a power or authority sufficient to administer the penalty. This was provided for in the Mosaic code as seen in Ex. 31:14: "Ye shall keep the sabbath therefore; for it is holy unto you: every one that profaneth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people." That this penalty was administered is shown by the case of the man being stoned to death for picking up sticks on the Sabbath (Num. 15:32-36).

The execution of this man and other violators of the Sabbath law by the authority of Jehovah was the greatest proof of its existence as a law. To claim that to-day this law is binding upon all Christians, but that the penalty is not binding, is to claim that God either has changed the penalty or lacks the power to enforce it. Such a claim is utterly untenable and absurd.

The law of the Sabbath, then, being a positive law, was binding on those to whom given, whether of the antediluvian or postdiluvian patriarchs. If it was reiterated to Abram in the covenants God made with him, then he was obligated to keep it. That it was a part of the Mosaic code given at Sinai we know, and the children of Israel were obligated to keep the Sabbath because it was a part of the covenant into which they entered.

That the law had a high spiritual purpose we readily see. The people were forced to halt in their material activities, and in a day of physical inactivity turn their thoughts to Him who created them in His own likeness and provided for their every physical need. On this day they could express themselves in worship

and praise to the Giver of "every good and every perfect gift;" they could teach their children the great lessons of the power, the wisdom and the glory of God. They would naturally rehearse to them the care that Jehovah had given them and their parents. The whole procedure was intended to keep uppermost in their minds a feeling of dependence on God without which they would be disqualified as an agent to carry out His plan—that of bringing His Son into the world, that through Him all might receive the hope of eternal life.

The importance of obedience to this law, as is the case in any law, is measured by the penalty for disobedience. When that importance ceases or is taken care of in another way the penalty is dropped and the law is annulled. In the Christian dispensation God is worshiped and Christ memorialized on the first day of the week; hence the need of the Sabbath is covered. The purpose of the Sabbath could not include that of the Lord's Day, but the Lord's Day does include the purpose and ideals of the Sabbath.

2. *The Sabbath Annulled.*

That the law of the Sabbath was one of the Ten Commandments, and therefore a part of the Mosaic code given to Israel, it is necessary but to mention. Hence, whatever was done to this code was likewise done to each part of it, unless exceptions were specifically stated.

The first thing to be noted here is that "the law," meaning the law of Moses, was fulfilled in Christ, and, because it was fulfilled, made to be of no effect. Another covenant was to supersede the old. So Jeremiah wrote: "Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and

with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them up out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith Jehovah."

Christ was the Mediator of a new and better covenant as indicated by the writer of the Hebrew letter: "But now hath he obtained a ministry the more excellent, by so much as he [Christ] is also the mediator of a better covenant, which hath been enacted upon better promises. For if that first covenant had been faultless, then would no place have been sought for a second" (Heb. 8:6, 7). Then he quotes the passage in Jeremiah, given above.

Having the great battle to fight almost single-handed against those who would bind the law on the Gentiles, Paul wrote at length contrasting the law and the gospel. In Col. 2:13-17 he says: "And you being dead through your trespasses and the uncircumcision of your flesh, you, I say, did he make alive together with him, having forgiven us all our trespasses; having blotted out the bond written in ordinances that was against us, which was contrary to us: and he hath taken it out of the way, nailing it to the cross; having despoiled the principalities and the powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day: which are a shadow of the things to come; but the body is Christ's."

God's dealing with Israel must always be considered in the light of the covenant made with Abram, for the covenant made at Sinai was a means of carry-

ing to fulfillment the previous covenant made with the ancestral patriarch of that people. God said to Abram: "And I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed" (Gen. 12: 2, 3).

If through the seed of Abram, which seed was Christ, all the world was to be blessed, then the mission of Israel and the purpose of Israel's law were to prepare for the Lord's advent. This thought Paul expresses in Gal. 3:23-25: "But before faith came, we were kept inward under the law, shut up unto the faith which should afterwards be revealed. So that the law is become our tutor to bring us unto Christ, that we might be justified by faith. But now that faith is come, we are no longer under a tutor."

Since the law was but a schoolmaster to bring us to Christ, and Christ has come, we can not possibly be under the law. Further, because the law constituted the covenant relation between God and the children of Israel, being Gentiles, we can not possibly be under the law. "Now that no man is justified by the law before God is evident" (Gal. 3:11). Since we desire to be justified before God, and we can not be justified by the law, we do not want to be under the law, but under grace. "For the law was given through Moses; grace and truth came through Jesus Christ" (John 1:17).

But some claim that the Sabbatical law antedated the Mosaic code, and therefore this law was not annulled with that code. If this were true, surely Paul

would have mentioned it as an exception in the Scripture quoted above, and in various other connections, too numerous to mention, in which he sets forth the abrogation of the law.

Grant that the law of the Sabbath was in force—which we have presumed to be the case—prior to the time of Moses, it was a part of the covenant law made with Abram and therefore fulfilled in Christ. For the covenant with Abram looked primarily to the coming of Him in whom all might be blessed.

But suppose the Sabbath antedated Abram? Then it was a part of the law given to the line of the righteous from Adam on, which in turn was fulfilled in Christ. To the serpent in the garden God said: "He [the seed of the woman] shall bruise thy head" (Gen. 3:15). From the very beginning we find the promise of the coming of Christ, and all is in some sense a preparation for that great event.

Again we claim that each covenant was in force to the extent of what was stipulated in that covenant, and each succeeding covenant superseded the previous one. Each was to be binding on the contracting parties. When the new covenant, which is the last will and testament of our Lord Jesus Christ, was given, all of the old covenant not reincorporated in the new was set aside and made to be of no effect.

Last and most important is the fact that the keeping of the seventh day of the week does not give pre-eminence to Christ. Paul says in Col. 1:18: "And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence." Observance of the first day of the week in commemoration of the resur-

rection of Christ gives Him the pre-eminence. Why not keep the Passover feast in memory of the work of God, rather than the Lord's Supper in memory of Christ? The answer is apparent to all.

3. *The Lord's Day.*

Since the word of God is the final and absolute authority, let us turn to the Scriptures for enlightenment.

"Now late on the sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre" (Matt. 28:1).

"But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared. And they found the stone rolled away from the tomb. And they entered in, and found not the body of the Lord Jesus" (Luke 24:1-3). So much for the fact universally conceded that Jesus' body lay in the tomb on the Sabbath, and His resurrection took place on the first day of the week.

The resurrection is the climax in the plan of redemption; without it all else is of little avail. Paul, in one of his letters to the Corinthians, made all to hinge on this fact, and used the most forceful terms to express it: "And if Christ hath not been raised, your faith is vain; ye are yet in your sins" (1 Cor. 15:17).

Men have uniformly memorialized what to them were the most important events in history. God certainly has done no less than man, but rather has led the way in the preservation, through memorials, of the influence of the meaning of His dealings with man. If, then, the resurrection of Christ is the fact of supreme importance in the redemptive plan of God,

surely there would be a provision for a memorial of that event. In what better way could this be done than in making the first day of the week the time for the assembling of the disciples to worship God and partake of the Lord's Supper, "that in all things he might have the pre-eminence."

It is a striking coincidence that many of the appearances of our Lord were on the first day of the week. On this day He appeared unto Mary Magdalene and unto two of His disciples "as they walked" (Mark 16:9, 12); also to the eleven at Jerusalem (Luke 24:36). A week later He appeared unto the disciples, Thomas being present (John 20:23). Evidently there is a significance in the fact that Jesus used this day so often for His appearance to and instruction of His immediate followers.

It is significant, further, that the birthday of the church fell on the first day of the week, seven weeks after the resurrection of Christ. The work of Christ was finished on the earth, and the day for the beginning of the administration of the Holy Spirit had come (Acts 2:1-4). On this first day of the week, which was also the first Pentecost after the resurrection of Christ, the first gospel sermon was preached by the apostles at Jerusalem "as the Spirit gave them utterance." In response to this first call unto repentance and salvation through Christ three thousand responded and were baptized into Christ. What a glorious celebration this was of the resurrection of Christ and the consequent blessing offered to all mankind.

What, now, was the all-absorbing thought of this early church? It is true that they were grateful for the gift of physical existence and worshiped God on

that account; but the fact pre-eminent in their minds was that Christ had arisen from the tomb and was therefore the Son of God, the Saviour of the world. This was the main theme of the sermon of Peter on Pentecost, and likewise of the other apostles. Peter quoted from the prophets to show how Jesus was the one fulfilling the characteristics of the Messiah. Then, he bore witness of the fact that Christ came forth from the tomb. No doubt it was this testimony that caused so many of the Jews to be "pricked in their hearts." Thus it was the fact of the resurrection that provided the great evangelizing power in that first effort of the apostles to carry out the great commission.

The day of Pentecost marked the coming of the Holy Spirit. Jesus, as a man, lived under the law and observed it. He not only observed it, but taught others to do so, as in the case of sending the lepers to the priests to receive legal recognition of their being healed. But the Holy Spirit was and is the administrator of the new covenant. "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you" (John 14:26). "Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you. . . . And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment" (John 16:7, 8).

Under the new covenant the Holy Spirit convicts the world of sin, of righteousness and of judgment to come. This the law could not do, else Christ would not have come and there would have been no need of the teaching of the Holy Spirit, since the Holy Spirit

bore witness of Christ, not of Moses; His work is all-important as to what is required of us under the new covenant. He began His work on the first day of the week (Acts 2:1-4).

Furthermore, the early church was directed by the apostles, who were baptized in the Holy Spirit, and therefore acting as the Holy Spirit directed; and, when no express command is found in the Scriptures, we of necessity must look to the approved precedent of the early church.

When did the disciples meet? "And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow: and prolonged his speech until midnight" (Acts 20:7). "Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come" (1 Cor. 16:2). This is the answer taken from the Scriptures. If this were a wrong practice, surely Paul, commissioned by the Lord Himself, would have reproved the church as he did in many cases of erroneous beliefs and practices. But, on the other hand, since Paul tarried seven days at Troas, apparently waiting until the disciples gathered together to break bread in order that he might preach to them, we have every right to conclude that the day of meeting had his sanction, if not his direct authority. Paul indicates the first day of the week as the time for laying aside their offerings. Why this day rather than another, except that it was the regular day for meeting?

We may well agree that the Jewish Christians continued to observe the Sabbath for some time after the new dispensation was inaugurated. But they likewise

continued the practice of circumcision, for which there are no contenders now. Therefore the best test of the precedent of the New Testament church is to be found in the Gentile congregations, which were made up largely of those who were never under the law. Such we find observed the first day of the week.

The facts of the gospel are the death, burial and resurrection of Christ (1 Cor. 15:3, 4). Christ left as a memorial to His death the Lord's Supper. By this the disciples were to keep in memory the fact that His body was broken and His precious blood was spilled for the sins of the world. In the ordinance of Christian baptism He left a memorial of His burial and resurrection. Since men were required to believe on the Lord Jesus Christ (Acts 16:31), to confess their faith in Him, and to be buried by baptism into His death, and since they were to keep the memorial of His death by observing the Lord's Supper, how natural it would be for them to use the day—the first day of the week—which is a memorial to His resurrection. Thus in all things Christ has pre-eminence.

But suppose it should be suggested that God the Father is being ignored by this sort of program. Then, we answer that it was the voice of God at the mount of transfiguration that said: "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5). By honoring Christ we do not honor God less, but more. "And in none other is there salvation: for neither is there any other name under heaven that is given among men, wherein we must be saved" (Acts 4:12). If God has ordained salvation through Christ alone, certainly He would have us honor the Saviour in every way.

What did the early church do on the first day of the week? Or, in other words, how did the disciples observe the Lord's Day? They met to observe the Lord's Supper, as noted previously. This was the central theme, the vicarious death of Christ. In Col. 3:16 we may draw an inference as to other items that occupied their attention: "Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God." And in Eph. 5:20: "Giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father."

From the various passages referred to we may gather that the disciples met to commemorate the death of Christ by observing the Lord's Supper; that they sang hymns, psalms and spiritual songs; that they engaged in prayer, especially prayers of thanksgiving; that they taught one another, and that, if some one was present who could do so, he preached to them. Teaching, singing, preaching, praying, making their offering, and, above all, remembering Christ in His death by partaking of the loaf and the fruit of the vine. This seems to have been the program.

As to what Christians shall do the remainder of the day when not engaged in worship, the Scriptures are silent. That man needs one day in seven to rest is being recognized more and more by the captains of modern industry. That Christians should be, after the manner of John, "in the Spirit on the Lord's Day," is felt more and more by the workers of the church. It is a suitable time, then, to visit the sick, the shut-ins and others who need cheer. It is a time to talk to

some friend or acquaintance about becoming a Christian. It furnishes further opportunity for the reading of God's word. It should be a day in which we feel a nearness to God to the extent that we gather power and make such spiritual growth as to enable us to meet all difficulties that confront us in the other six days. On this day we should be recharged by contact with the great dynamo of God's love to the extent that we shall be a living, vital force for the extension of His kingdom.

Shall we, then, hold to the law of Moses or seek for grace through Jesus Christ? May Paul's exhortation be our answer: "And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him" (Col. 3: 17).

XIV.

THREE FUNDAMENTALS OF LIFE

BY J. ALLAN WATSON.

"Jesus answered and said unto her, Every one that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life."—John 4: 13, 14.

"Your fathers ate the manna in the wilderness, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof and not die. I am the living bread which came down out of heaven."—John 6: 49-51.

"Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."—John 8: 12.

USUALLY a man holds to certain ideas, ideals and truths which he regards as fundamental. Men may differ as to what fundamentals are, and these differences in men's ideas largely account for the dissimilar ways in which men live.

Jesus regarded certain principles and facts as fundamental. Our estimates of values differ from His in many cases. Did He not say that life was more than the raiment? But do men always believe that, or, if professing to believe, do they act accordingly?

In the three passages of Scripture which I have just given, Jesus mentions three rather simple, yet fundamental, principles of life. Men have written books of philosophy which are difficult to understand.

They have written books on theology over which other men ponder for years without fully comprehending all they contain. Yet many of the greatest things of life are the simple things. Take the twenty-third Psalm as an illustration, or consider Lincoln's Gettysburg address. The simple joys and pleasures of life often surpass the more fantastic ones. Especially is this true of our memories as we think back over the years. Jesus was profound in His use of the simple things of life to illustrate great truths and principles. The gospel He gave is simple enough for a little child and profound enough to command the attention of the greatest thinkers.

Bread, light, water! Are they not three simple elements of life with which we come into daily contact? We accept them as a matter of course, and yet how vital each element is to life. Without each one of the three, and all three together, life, at least as we know it now on earth, could not exist.

First, let us consider bread.

Christ had fed the five thousand with the five loaves and two fishes provided by the lad. Causing the disciples to seat the multitude, Jesus supplied food enough and to spare. Men impressed by the miracle had said: "This is of a truth the prophet that cometh into the world." When He perceived that they would by force make Him king, Jesus escaped to the mountain alone. And when darkness came the disciples, unable to find the Master, entered the little fishing-ship and started the journey across the Sea of Galilee. In the midst of the storm that swept down upon them they beheld Jesus walking on the water, and when they had taken Him aboard they came to land. On the following day

the people could not find Jesus. They knew that no other boat than the one wherein the disciples had embarked had left the shore, so they took ship and came to Capernaum to seek Him. And when they found Him He said to them: "Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled. Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you." Then followed the teaching about the bread of life.

Bread! How essential it is to life! Without bread men starve to death. To-day men, women and children are starving in China. I saw a picture a few years ago that greatly impressed me. The scene was a street in a city in southern Russia, in which famine had reigned during the World War. In the foreground were little, naked, emaciated bodies of children, scarcely more than skeletons with the skin stretched over them, striving to crawl to some bread crumbs that had been thrown into the streets. One word described the picture, "Starving."

A boy comes home from school and announces that he is simply "starving." A father comes home from the weary tasks of the day and vociferously declares he is "as hungry as a bear." To all has come an experience like that of hunger. And yet I doubt if many who may read this brief sermon have ever experienced real hunger, a hunger that bordered on starvation. In American school clinics children are found who are weak and emaciated because of undernourishment, but they are not starving. Few in America have undergone an experience bordering on starvation as pictured by the artist.

But suppose one could take a photograph of the souls of a great host of Americans. Would their souls appear thin and emaciated? Would we see a picture of spiritually starved souls—souls that have been denied the manna of life? How careful men are to feed the body; how careless they are to feed the soul. The soul needs and must have spiritual nourishment. The body wastes away and death ensues when food is denied it. The soul can not grow without spiritual food. It will die like the body without spiritual nourishment. Feed the soul upon the manna of life, upon the bread of life which cometh down from heaven. Jesus is the bread of life of which if a man eat he shall live forever.

Second, let us consider water. Perhaps not many have had desert experience.

"Scorched by the sun and furnace-breath
Of the red desert's wind of death."

A few years ago I was impressed by a panorama which I beheld from the skyline drive near Canon City, Col. Looking to the left, I believe it was, there spread before my vision a vast array of beautiful orchards—an amazing panorama of verdure. To the right lay barren ground and wastes for miles, void of vegetation, save for the brown sagebrush. The difference between abundant life on the one hand and lack of life on the other was in the presence of water in the irrigating ditches on the one side and the absence of the ditches and water on the other.

Man can live longer without bread than he can without water. It used to be said that one could not fast for forty days, but that recent Irish patriot proved it could be done for even a longer period. But in a

few days without water man will die of thirst. Water is one of the most essential elements of life.

Another picture which I have never forgotten was an artist's conception of a cowboy and his horse lost upon the desert, famishing of thirst, and finding a pool of water. The picture was labeled "The Poison Pool." I am told such pools were frequently found in the Western lands, made poisonous by enemies or stagnation. To drink was certain death. Both horse and man were about to drink. Not all water is good. Not all water is sweet. Not all water is life-giving. Not all water is life-saving.

In great cities men are careful to filter and purify the water supplied to the citizens of the community. A town will advertise that its water supply produces water 99 and 99/100 per cent. pure. Many times men are not nearly so careful as to water which they give the soul to drink. Literature, foul and filthy, is poured into the mind. Movie shows and theatrical performances of the most vulgar and debasing type are witnessed. And, if not that far down the scale, at least many such shows are suggestive of the baser things of life. And the strange and amazing part of it all is that men and women, supposedly Christian, will attend and encourage these shows and never raise a finger in protest. A community supposedly Christian will permit such conditions to continue. And the minds of youth must run the gauntlet of filth and suggestion. With what kind of water are we trying to quench the soul's thirst?

In one of the texts Jesus suggests that "the water that I shall give him shall become in him a well of water springing up unto eternal life."

I stood one time beside some of the great artesian wells in Sulphur, Okla. Great shafts of water, perhaps two feet in diameter, shot several feet into the air. The water gushed forth continuously—flowed without ceasing. Again, by the courtesy of the park-keeper, I went down into the underground chamber of the Big Spring at Neosho, Mo. I saw the water rushing out from its underground channel and flowing past my feet. I heard its roar far back in the cavern. A moment or two later at the base of the hill I saw it rush forth in a stream several feet deep and very much wider. I drank from it a cool, sweet, refreshing draught and thought of the Master's saying: "A well of water springing up unto eternal life."

Too many people, religiously speaking, are cisterns. The preacher has to fill them with the water of life and they seem never to have any for anybody else. All they get they keep, unless literally forced to give. They make no voluntary offering of the precious water of life to others. There is no bursting forth in joyous service.

"I looked upon a sea,
And lo! 'twas dead,
Although by Hermon's snows
And Jordan fed.

"How came a fate so dire?
The tale's soon told.
All that it got it kept,
And fast did hold.

"All tributary streams
Found here their grave,
Because that sea received,
But never gave.

"O sea that's dead! teach me
To know and feel
That selfish grasp and greed
My doom will seal.

"And help me, Lord, my best,
Myself, to give,
That I may others bless,
And, like Thee, live."

Religion is not merely a matter of getting, it is a matter of giving; not merely a matter of receiving, but a matter of sending forth; not merely hearing, but telling; not merely a matter of holding fast, but of releasing; not being ministered unto, but ministering. If the water of life is to be kept sweet and pure, it must flow forth unto others.

Finally, let us consider light. Life, as we now know it at least, could not exist without light.

How rough would be the pathway! One time Ralph Tuthill took me on a tour of one of the great lead and zinc mines of his company. After we had gone far back into the earth he extinguished our lamps. How dark it was. To quote an old-fashioned phrase, "it was darker than a stack of black cats." The darkness was so thick it could have been cut with the proverbial knife. To have found our way out of that mine would have been impossible. We would have stumbled over rocks, fallen from precipices, and, when found by searchers, would have been bruised and bleeding, if not dead. But thanks for light! We came out unhurt. From that time forward I had a greater appreciation of light.

On top of the ground think of the pitfalls into which the blind may fall. Think of the rocks along

the pathway over which the blind may stumble. Truly, life would be rough without light by which to guide our footsteps.

And how much beauty would be lost without light. The artist's picture, the gorgeous sunset, the green landscape, the artistic work of old King Winter when he spreads the snow over vale and hill, and, above all, mother's face. A young student was told that within a year she would be totally blind. She immediately began to travel, that she might see the beautiful things of the world and store them in her memory against the day when she would be robbed of light and vision. The beauty would be there, but she could not see it.

Most every one has lifted a board off the grass where it has been for several days. Beneath the board the grass is pale, wan and white. It is dying for the want of sunlight. Without light it can not live.

If we could see the souls of men, how many of them would be like the grass beneath the board—pale, wan, dying for the want of light? Yet all men may have the light. Jesus is the light of the world. He is the light of life. Without the light the soul will perish. "He that followeth me shall not walk in darkness." Not to follow Jesus is to walk in darkness, to miss the beautiful things of life, to stumble, fall, bruise the soul and possibly perish in outer darkness.

In the great cities some people live in darkened recesses. They only come to the streets in the night. They deliberately choose the darkened pathways. They shun the open fields and highways where light may graciously fall upon them. Sin has filled their lives and made them afraid. Sin has enshrouded them in darkness. Sin will shut out the light of life from your

life. Throw open the windows and let the light of life into your soul before it is too late.

While holding a revival meeting in Arkansas I came into touch with a wonderful character. He was a man seventy-seven years of age and was of the old South. He owned a great plantation of nearly four thousand acres lying inside a levee along the White River. He told me this story: He, and I believe just one other man, had taken a trip on horseback at a time when the mighty old White River was overflowing its banks, flooding many of the cypress swamps. In the midst of many of the swamps were deep lagoons, where probably in the long ago the river-bed had been. To reach their destination they were compelled to cross one of these swamps. Their intention to reach the swamp and cross it before dark went amiss, and they found themselves at the edge, with darkness fast falling upon them. For a few moments they discussed the matter. Could they follow the road? Was there light enough left? They believed they knew the way well enough to attempt the crossing.

So into the waters they rode. The high, bending trees above them soon shut out what twilight remained, and they found themselves lost in the midst of a flooded swamp. Near at hand might be one of those deep lagoons. The next step of the horse might plunge man and rider into the depths. Nothing remained but to grasp a tree and throw the reins of the horse's bridle around it and wait for light. Around the horses' feet they could hear the waters rushing and swirling. Danger lurked on every hand. What a welcome sight to their eyes were the first gray streaks of dawn as it broke through the trees! Before them

lay the pathway, and in the early light they found their way to safety.

Men and women sometimes take great risks. How many men ride into the swamps of life in the darkness. Some will not pause, but ride on to destruction. Sin is darkness and brings dangers on every hand. The crossing is unsafe and fraught with danger and death, unless there is light. Will you let the light of life light your pathway to safety and security? Jesus is that light of life.

XV.

THINGS THAT ABIDE

BY T. H. JOHNSON.

"For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—2 Cor. 4: 17, 18.

WE live in a changing world. Nothing abides. The material world and all things temporal are in a state of flux. One of the ancient philosophers recognized this, and to him reality was change. Study the surface of the earth and testimony is borne to the fact of change. Could one return, after two centuries or more, and stand in the midst of the walks of life, he would be doubly convinced of the fact of the changing order. The mountains wear away, rivers change their courses, forests grow old and perish, and the seas shift to other basins on the earth's surface.

Man is subject to this law of change. To-day the face beams with youth; to-morrow it is wrinkled with age and the hair is silvered. To-day the body is athletic; to-morrow it is stooped, as it totters toward the grave. Open the pages of history; watch the nations, institutions and customs of the ages pass before you, and you will discover that history is one long panorama of change. Customs, fashions, ideals, friendships, learning, wealth and fame are like the sunbeam—they play

upon the floor for a moment and are gone. We reach for them, but they slip from our grasp while we look into space. We can not tell whither they have gone.

As I sit on some mountain-peak and view the heavens, the nations and life, I wonder if anything known to man really abides the test of time; or are these things and man, like the grass that springs up in the early morning, to perish beneath the scorching heat of the noonday sun? In the midst of travail and deep longing after something eternal I cry out: "Build thee more stately mansions, O my soul!" I can not believe that the things that are seen are the abiding realities of life.

When about to give up in despair and to descend the mountain, to lose myself in the walks of passing humanity and institutions, I take out of my pocket a little New Testament and read: "For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." And again Paul, contrasting gifts of the Spirit that are temporary with those that are more enduring, exclaims: "But now abideth faith, hope, love, these three; and the greatest of these is love." But, on deeper examination, faith, without which "it is impossible to be well pleasing unto him," shall be lost in sight; hope, that keeps alive human aspirations, shall be satisfied in fact, and love, the greatest of them all, shall be absorbed in God.

How these facts gratify the heart, for life is not a dream! Courage fills the heart, and the soul pulsates

with new vigor, for man is not limited to the transitory world about him. "Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day. . . . For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens."

Faith, hope, love, are a means toward that which is perfect. But they are not all. In Jesus' description of the fall of Jerusalem and of the end of the world, He steadies the human soul by saying: "Heaven and earth shall pass away, but my words shall not pass away." However much science may affirm the eternity of matter, the Bible declares that the heavens and the earth, which God created and which He upholds by the word of His power, shall pass away and there shall be no place found for them; but His word, the eternal truth, shall not pass away. The earth, the stars and the Milky Way were not meant to be eternal; they are a part of this changing order.

Amidst thunders and lightnings and thick darkness God spoke the law to Moses. Great as was the law, and foundational as were the commandments written and engraven on tables of stone, they were to last until the seed should come, which seed was Christ. As the years wore on, the word of the Lord came to the prophets. One by one were these prophecies fulfilled. But when the mystery, which God had kept hid for ages past, was made known to the sons of men through the holy apostles, a revelation had come which is not to be destroyed or duplicated—it is the "faith which was once for all delivered unto the saints"—both final and eternal.

¶ Sometimes men become unduly alarmed concerning the fate of the word of God. As the Bible has endured the neglect, persecution, philosophy and criticism of the centuries, so shall it survive the passing of the heavens and the earth. It is the word of the One who was in the beginning with God; the One who is "the same yesterday, and to-day, yea and forever;" the One who brought the eternal wisdom of God to earth, and who, upon returning to His Father, sent the Holy Spirit that He might teach the apostles all things and bring to their minds all that He had said unto them. In a word, it is the message of the good news of God's "eternal purpose which he purposed in Christ Jesus our Lord." The words of Christ abide because they are the truth.

When at last we shall stand redeemed and unashamed in the presence of God and the Lamb, if it is to be possible to possess a volume of this message, we will clasp it to our bosom and say: "Blessed Book, eternal Book, word of God and guide to heaven. Your message led us through philosophies, theologies and criticisms of men, past the crucial places, over the crags and mountains, through the lonely and dark valleys, over the swollen rivers, and at last brought us into the sunless city." We have "been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth. For, all flesh is as grass, and all the glory thereof as the flower of grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever."

¶ Out of the revelation of this eternal Word emerges the church, which also abides, for the One who purchased the church with His own blood and who is

become its Head said: "Upon this rock I will build my church; and the gates of Hades shall not prevail against it." We often hear the ministry of the church prophesy its failure, but that can not be, for Christ gave Himself for the church that He might purify it and make it a glorious church. This church so dearly purchased must abide until every enemy of righteousness is brought into subjection. The most stubborn of these are death and Hades, but even these shall not prevail against the church.

We do not mean the church as we often see it, like the church in Corinth: divided, full of immorality and irreverence and adulterated with unbelief. The church that is to bring Satan low and to his eternal defeat is the church in the heart of the Father when He gave His only begotten Son for its realization. Men have strange ideas about the future of the church, because human creeds and dogmas have effaced her divine and eternal glory. God has not finished His work. He has worked, and He now works. The leaven must yet leaven the whole lump. The church, led on by the Rider on the white horse, goes forth conquering and to conquer until the righteous shall be exalted and the way of the wicked shall perish.

How beautifully is Christ pictured as Head over all things to the church. In Him has God planned to unify all things in heaven and on earth. To the accomplishment of this God has chosen the church, that through the church He may make known unto the principalities and the powers in the heavenly places the manifold wisdom of Himself.

To prophesy the collapse of the church is to admit that God is a failure; that He can not, through the

blood of His Son and the church, at last soften and reconcile unto Himself the stubborn heart of man. The church must be divine, for what other instituted assembly has weathered the storms of changing generations and to-day is so loved and defended? We are forced to say none save the abiding church, which shall work among the nations until the nations shall forge the instruments of death into implements of peace, and shall no longer desire or learn to take their fellows' blood on the battlefield of greed and distrust. The church must abide, for it was purchased, not with silver and gold, but "with precious blood, as of a lamb without blemish and without spot, even the blood of Christ," that it might be "for the perfecting of the saints . . . unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ: . . . that we may grow up in all things into him, who is the head, even Christ."

Enduring as are faith, hope, love, the church and the Word, they are only means to a greater end: that man may do the will of God and abide forever. "Love not the world, neither the things that are in the world. . . . For all that is in the world, the lust of the flesh and the lust of the eyes and the vain-glory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." This answers one of the questions of the ages: Is there anything that endures? All human experiences refute the idea of a few that man lives his little day and ceases.

The eternal Word informs us that the man who orders his life after this perishing world must fail with its passing. If he were annihilated, it would not be so pathetic. He is immortal. As he lives, so shall he be eternally. He must suffer the endless alienation. Our text, however, is concerned with the eternal happiness that awaits those who do God's will as it is in Christ. He shall abide. "Whosoever liveth and believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die."

Yes, the man who does God's will abides. He lives in memory. How sweet the lingering memory of those God-fearing men and women who have blessed our lives. They are ever a benediction to us. They are like ministering angels. Men who do God's will live in the institutions they build. Their lives and ideals are indelibly written in the institutions, laws and ideals of man, and as long as the world lasts these deeds will be vocal with strength and beauty. Millions of mothers, who have not been known personally beyond the little sphere in which they moved in the lowly duties of the home, abide, nevertheless, in the lives of kingly sons and queenly daughters. They have pondered God's will in their hearts, and have spoken to the world in their offspring.

Sleeping beneath the whispering pines in all the continents and islands of the seas are the moldering bodies of men and women who have, through the kind deeds they have done and the institutions they have built, blessed humanity with that which abides 'mid the vanishing vapors of the morning.

I stood one day in the midst of a great throng of men and women in the city of Knoxville, Tenn., and

watched the incoming train which bore to its final resting-place the body of a fallen hero—the great and good commoner who had fallen in the midst of a brave battle to do the will of his God. Slowly towards the east the train moved around the curves, through the tunnels and up the long valleys to the capital city, where the body of William Jennings Bryan was laid to rest in Arlington. He is not dead. He lives in the heart of a multitude. When those who seek to destroy the Christian religion shall have been forgotten, the years shall yet tell the abiding value of his doing the will of God.

One day long ago a man sought to do God's will rather than to enjoy the courts of Pharaoh. His choice led him through a wilderness and placed him at the head of an ungrateful and rebellious people. But he never lost sight of the call of God. It was a sad day when he took too much glory unto himself and forfeited his right to set foot in Canaan. One day God took Moses to Pisgah's height and showed him the beauties of Canaan, toward which he had journeyed those long forty years. Moses returned to the people and delivered unto them a series of addresses, warning them concerning a departure from God's will, after which he ascended Nebo and died. What a royal funeral! God was the undertaker and the angels the pallbearers. No doubt many hung their heads and counted Moses eternally lost; but one day on a mountain in Galilee he was honored with Elijah in being permitted to appear with Jesus. Some day the redeemed of all ages shall join in the heavenly chorus of Moses and the Lamb. Moses is not dead; he did not perish. True it is that no one knows of his sepulchre and no stone

marks his grave; nevertheless, Moses lives and abides in the religion and laws of Christendom. By faith Moses dared to do God's will, and therefore abides forever. At last "many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven."

One lonely night Jesus took Peter, James and John and came into a garden, where He began to be sorrowful and sore troubled. He said unto them, "My soul is exceeding sorrowful, even unto death," and He went a little farther and fell on His face, saying: "My Father, if it be possible, let this cup pass away from me, nevertheless, not as I will, but as thou wilt." The second time He prayed, saying: "My Father, if this cannot pass away, except I drink it, thy will be done." He prayed the same words a third time. He had, in the words of the Psalmist, "come to do thy will, O God." This was the supreme victory of His life—not the cross nor the resurrection. The cross was easy, for He had abandoned Himself to the will of His Father. Words fail us to say what this decision alone means to lost humanity.

Oh, the healing power that has come to the wounds of bleeding humanity through the cross! Christ had gone into the Gethsemane of suffering, a stone's-throw farther than any other man, to do God's will, that men might not perish, but have everlasting life. Though He was a Son, yet learned He obedience by the things which He suffered, "and having been made perfect, he became unto all them that obey him the author of eternal salvation." The world and its lusts pass away, but the man who does the will of God can not perish.

That is not all. Why should the lusts of the flesh, the lusts of the eye and the pride and the vainglory of life cheat us out of that which our Lord considered of more value than all the world? Why are we anxious about what we shall eat, what we shall wear and where we shall live? Is not life more than all of these? We wear our lives away to lay up treasures on earth where they perish, and we forget that we may be rich toward God by laying up "treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal." We think to feed our immortal souls on perishing things. This may be too idealistic and other-worldly, but, when that inevitable hour steals upon us as it came upon the virgins in those silent slumbers of the night, will our lamps be trimmed and burning with a reserve of oil; or, when the sudden cry, "Behold, the bridegroom cometh," is heard, will we, like some of them, be forced to return for oil, and, in the midst of our confusion and delay, return to find the door shut? God sets before us an open door. Sad is the fact that in the face of many it will be eternally closed. It is a comfort to know that our life is founded on the rock, so that when the storms of life dash upon us we shall endure.

Some day husbands and wives must sing "Silver Threads Among the Gold." Some day this old world will begin to fade away; the temporal things shall slip from under us; we shall near the unseen and eternal, and we shall listen for strains of angelic music. What of that inevitable hour? Have we lavished our hopes on the transitory, or have we used them as a means towards that which abides? Can God say: "Well done, good and faithful servant: thou hast been faithful over

a few things, I will set thee over many things; enter thou into the joy of thy Lord"? When the time comes for the body to be laid to rest in the mother earth and for the soul to return to God who gave it, nothing can be conceived greater, when we close our eyes on this temporal world where we have left our impress on the lives and the institutions of men, than to be assured that we shall open our eyes on the realities of the eternal, which we have formerly seen through the eyes of faith and hope.

These bodies of ours are formed from the elements of the earth, and are destined to return to the same. We search for the Fountain of Youth that we may preserve these bodies as long as we can, but, in spite of it all, they must go back to the dust, yet not without hope. They now are mortal, but not always shall they be, for Paul says of the body: "It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness: it is raised in power: it is sown a natural body; it is raised a spiritual body. . . . And as we have borne the image of the earthy, we shall also bear the image of the heavenly: . . . for this corruptible must put on incorruption, and this mortal must put on immortality." It is then that the saying shall come to pass: "Death is swallowed up in victory." Thank God we have the victory through our Lord Jesus Christ.

That is the glorious hope. Some day Christ shall come. We know not the day nor the hour. We believe He is coming, and when He comes, whether we wake in the body or sleep in the tomb, He shall call and we shall hear. If we wake, the mortal body shall be changed; if we slumber in the tomb, we shall be

given a body such as pleases Him. What shall it be when we shall awake? "It is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is."

This world in which we now tabernacle is not our eternal abiding-place. Our stay here is short. Our souls are immortal. He in "his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." He has given us the eternal Word, the prevailing church, in which we might exercise faith, hope and love, so that when the heavens shall be rolled up as a scroll, and the elements shall melt with a fervent heat, we shall be found in that innumerable company from every kindred, tribe, tongue and people who have come up through great tribulation, "and they washed their robes, and made them white in the blood of the Lamb;" and we shall enter into that sunless city where "death shall be no more; neither shall there be mourning, nor crying, nor pain anymore." But there is a river of water of life, and on either side "the tree of life, bearing twelve manner of fruits, yielding its fruit every month;" where the Lamb shall feed us and shall lead us unto fountains of living water, and God Himself shall wipe away every tear from our eyes. The mortal things are passed away; behold, things are become eternal.

With this glorious picture before us, may we open the pages of the eternal Word, learn its precepts, exercise its faith, cherish its hopes and bask in its love; may we cleave to the church against which the gates

of Hades shall not prevail; and, above all, may we do the will of God; may we fight the good fight, finish the course, keep the faith, that we may receive the crown that fades not away, and the inheritance incorruptible in that city "whose builder and maker is God." As we think on these things and see that the world we behold with our eyes is transitory and "stored up for fire, being reserved against the day of judgment and destruction of ungodly men," may we be assured that there are those things that abide. To us they shall be eternally real if we know God and obey the gospel of Christ.

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